

# Zion's Herald

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## Zion's Herald.

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## ODE ON THE BIRTHDAY OF JOHN WESLEY.

June 17, 1703.

(From *Harper's Magazine* of June, 1889. Author not given.)

We fling no gory banner out,  
We give no trumpet blast;  
No symbol, fires are borne about  
For battle's life or death;  
Let helmets rust upon the walls  
Of every armory's bristling halls;  
Let the sheathed sabres long in vain  
To drink war's dark-red bowl again;  
And yet we hail upon this morn  
The day a hero-soul was born.

But shall no glorious symbols shine?  
Yes! wave the sacred palms;  
And by religion's bloodless shrines  
Lift up our solemn psalms.

The palms will speak of truth and right  
Triumphant in the saintly fight;  
The psalms will sing of worship's fires  
Forever hallowing his desires;  
While over all the sacred dove  
Seems floating with her branch of love.

Nor thin the voice of sect alone  
Sweeps in the jubilee.  
Oh, list! there's an exulting tone  
Over every land and sea.  
From Europe swells a mighty cry  
In choral rapture to the sky;  
From Asia's, Afric's dusky throng  
There is a soft, remembering song;  
And, answering all, an earnest hand  
Shows floating with her branch of love.

For Wesley's giant soul had caught  
The Apostle's boundless fire,  
And earth became, within his thought,  
One universal lyre,  
Whose varied but harmonious strings  
Were fit for sweep of angel-wings,  
Till at the last, one glorious hymn  
Responsive to the cherubim  
Should rise in pure and grand accord —  
The reign, the glory, of the Lord.

## The Outlook.

Mr. Gerald Balfour took the bill for certain improvements in the Irish land laws through the second reading in the House of Commons; but the Government seems to be in no haste to put the bill on its final passage. Conceding the excellence and importance of the bill, and giving promise of help, the leaders fail to proceed further.

In the past, Germany has been a great buyer of woolen stuffs, mostly from England; but Mr. Managhan, our consul at Chemnitz, draws the attention of the American government to the efforts the German manufacturers are now making to supply their own markets. Though Germany will still purchase from England and France, the quantities are likely to grow less with each year. Germany has the skill, industry and capital to meet the demands of her own people.

Though a moribund nation, Spain every little while shows signs of vitality below the surface. Quite an effort was required to grapple with the Cuban revolt. The past week has shown that she has a Cuba nearer home. A bomb thrown by an anarchist caused an immense uproar in Barcelona, which ended in several arrests and excited alarm in Madrid. The people killed — mostly women and children — belonged to the laboring classes. The government promised aid to the families of those killed in the uprising.

Clera Baris is surprisingly mastering the foreign situation in Armenia. Agencies have been established in nearly every province, some of which contain as many as three hundred villages. The men are at work in the fields and are rebuilding the villages, while the women, having been furnished with the material, are clothing the members of their households. Seeds are being distributed, and two yokes of oxen are

assigned to each village. If the slaughter is not renewed, the remaining Armenians will be prepared to meet the next winter. Miss Barton displays rare organizing capacity.

Hungary has brilliantly inaugurated its millennial celebration. The parade and procession at the opening of the new Houses of Parliament are said by those in attendance at both ceremonies to exceed anything witnessed at the coronation at Moscow. The city was profusely decorated. The ministers and members of both chambers, preceded by cavalcades of all the municipalities, presented to the King the homage of the nation. The procession, gorgeous beyond description, marched, with banners and music, along the main thoroughfares of the city to the new Parliament House. Two hours were required for the whole to pass any given point. The Emperor received at his palace the members of the lower chamber, and among visitors from abroad were several Americans.

From the first there has been a measure of mystery about the Anglo-Egyptian expedition into the Soudan. The commander went, as it were, with sealed orders. The administration has been silent, and the press has been unable to give the key to the situation. Guesses and prophecies have been abundant, but positive information as to the intentions of the Government have been at a discount. On Saturday last Salisbury, in answer to the inquiry of the Earl of Rosebery, broke the silence and declared the real purpose of the expedition. The immediate object, he said, was to protect Egypt and to aid Italy; but the pith of the matter was brought out when the Premier declared that the purpose of the Government was to reconquer for Egypt the eastern Soudan. England has much at stake in interior Africa.

A statue to Gen. William Tecumseh Sherman is to be erected in the public grounds at Washington. The cost of the work is fixed at \$100,000. Of this amount Congress has appropriated \$50,000, and the Society of the Army of the Tennessee has subscribed \$16,000.

It would seem natural that Congress, the superior party in the transaction,

## The Oldest Delegate.

Hon. Richard W. Thompson, of Terre Haute, Ind., a conspicuous layman in the Methodist Episcopal Church, and an influential political leader in the Whig and Republican parties, celebrated, June 9, his 87th birthday. He began his work in a former generation. He was in the Indiana House and Senate and was Lieutenant governor in the thirties, and in 1840 he was one of the Presidential electors who voted for William Henry Harrison. After the lapse of fifty-six years he heads the Indiana delegation to St. Louis the present week, being probably the oldest member of the convention. He has filled many public positions in the State and nation. After being a member of the National House he refused to accept a place on the bench. Governor Morton insisted that he should have a place in the Hayes cabinet, and he became Secretary of the Navy. Though so long involved in Western politics, he presents a record for integrity and honor untarnished.

## Bering Sea Treaty.

To England and America Bering Sea has proved a sea of troubles. The seals, young and old, have been the occasion of disputes, the mass of which were settled by the Tribunal of Arbitration. There were a few cases, not canvassed by the Tribunal, which are now covered by a new treaty. Though the convention was concluded last February, the treaty was only recently transmitted in completed form by the President to the Senate. The text, in nine articles, recites the case and the conditions of treatment. The high contracting parties agree to refer the several cases of alleged seizure to a commission of two, one chosen by each nation, to meet in Victoria, British Columbia, and San Francisco, their decision to be final. The cases in which they fail to agree shall be reconsidered by the contracting parties and then referred for final settlement to an umpire. This treaty promises to remove from the two nations all the Bering Sea difficulties.

## Making a President.

The Republican Presidential Convention now assembling at St. Louis is unique in our political history. Nothing has been quite like it. The crowds, the excitement, the public interest far and near, are unparalleled. The body that nominated Henry

Clay was large and enthusiastic, but is not to be compared with this in the Mound City.

The convention in Chicago that nominated Abraham Lincoln was an occasion of enthusiastic interest, but it neither had so many people nor drew the mass from so wide an area; the population of the country was not half what it is now. This convention is peculiar in another particular: Though there are many candidates, the question of final choice seems to be settled beforehand. In most other conventions the candidate has been found only after several ballots. Here no one seems to doubt the outcome, and yet the enthusiasm is maintained at white heat. McKinley's nomination is conceded. The interest of the convention, as well as of the general public, centres in the declaration that will be made in the financial plank of the platform, and in the selection of the second name on the ticket.

## Close of the Session.

The first session of the 54th Congress closed on the 11th inst. The body was conservative by stress of circumstances; the Republicans held the majority in the House, while the Democrats had the Executive and the Senate, and each party handicapped the other. Under such conditions advance on either side was impossible. The House majority attended to routine business and deferred action on the tariff and the currency to a more favorable season. They were free to speak on the tariff, but ran shy of the currency, or at least dealt with it in

broad generalities, leaving exact definitions and statements to the conventions and quadrennial canvass. The closing was quiet and without noteworthy incident, save as two or three members were unusually moved to exercise their gifts of speech. The courtesy of the Senate gave the Vice President his usual complimentary vote; and the House, which two years ago begrimed "the American Czar" any recognition, accorded the Speaker a unanimous and rising vote of thanks for the ability, fairness and courtesy with which he had presided over the deliberations of the body. The session was, possibly, somewhat shortened by the convention work at St. Louis, in which many of the members were anxious to have a hand. But, considering the position of the parties, not much more could have been done by an extension of the session.

## An Atomic Republic.

For the smallest independent government in the world we are usually referred to Monaco with its 12,000 inhabitants, or San Martino with 8,000, or possibly Andorre with no more than 6,000 all told; but the London Standard brings out a new candidate, on the confines of Belgium and Prussia, in the republic of Morsuet, with a population of only 1,300 souls. Morsuet, thoroughly autonomous, lies in a picturesque valley watered by the little river Gueule near Aix-la-Chapelle. The history of the little republic is curious. The commune of Morsuet as it existed under the empire was, on the retreat of Napoleon, administered by Prussia until 1817, when it was divided into three parts. One was given to Prussia, and another to Holland, while the middle strip formed neutral territory, which has remained undisturbed because both the contiguous nations claim rights in the minute State. Morsuet contains the calamite establishment of Vieille Montague, which produces annually 25,000,000 kilograms of the ore and furnishes Europe with about one-half the zinc it uses. Prussia and Belgium have each a commissioner, but they have never interfered with the affairs of the little State. Morsuet is an ideal republic. The taxes are six francs a head. The burgomaster, or president, has held his seat for twelve years. The roads are good, and the standing army consists of one soldier, who mans both army and police.

## British Federation.

Though a vast empire, Britain is loosely put together. It is an aggregation of many fragments widely scattered through all the seas rather than a compact body. Common blood, ideas and interests rather than any firm organic bond have held the parts together. But Englishmen have long felt that the empire should be better organized so that the distant portions may be held more firmly to the centre. The Chambers of Commerce have just held their third congress designed to forward this great end. The discussions were full of interest for Americans as well as for Englishmen. The difficulties developed are those of trade; and the leaders in the debate suggest as a remedy something in the nature of an imperial zollverein, or agreement to allow perfect freedom for those embraced in the compact and restrictions on those outside. To use the language of our own country, the congress demands free trade for those within the imperial bond and a tariff for those outside. The conclusion to which they come is interesting to Americans for the reason that it is the very decision which the American government long since reached. We have free trade in the States, but a tariff for those who live outside. If they desire the advantages of our markets, they must pay for them. The leaders in federation living outside the British Isles are clear-eyed enough to see that a similar arrangement is demanded to insure the commercial prosperity of Great Britain. The empire must protect its own and tax strangers.

## Our Contributors.

## A BLUNDER OF ORTHODOXY.

Rev. Daniel Steele, D. D.

THE mediation of Christ is exclusively a Scriptural doctrine. It has no evidence but revelation and Christian experience. In the scheme of redemption it is the central truth. It belongs, also, to the realm of nature. The world was created through the Son of God, and in Him all things consist or cohere. He upholds all things by the word of His power. His mediatorial agency in the natural realm is not sufficiently emphasized by modern Christian philosophy. If such due prominence were given, it would, in the opinion of Bishop Lightfoot, greatly strengthen Christ's mediation in the spiritual realm, showing that this is not an exception in God's administration of the universe, or an afterthought as a remedy for sin, but part of a great whole. It is vital to Christianity and conserves its supernaturalism.

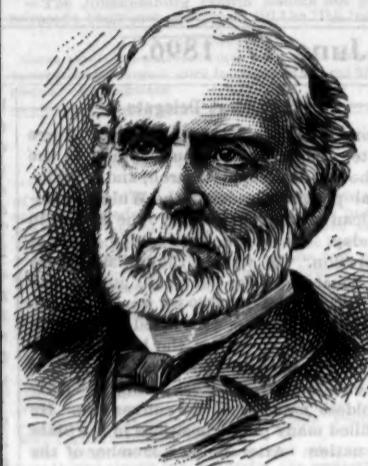
For this reason the mediation of Christ is specially offensive to Liberalism. Assuming the native goodness of men, who need only good precepts and examples in order to achieve characters morally faultless, there is no need of a mediator or of an atonement. Liberalists insist that they have perfect communion with God without the recognized mediation of Christ and without the agency of the personal Holy Spirit; that the Unitarian concept of God is just as good a basis for spirituality in man as the Trinitarian, and a great deal better, because it is more simple. In proof they appeal to the Lord's Prayer, which many evangelical preachers and writers assert is a perfect formula of acceptable prayer. The Liberalists correctly insist that it contains no hint of mediation. At the close of his "Lectures on the Lord's Prayer," James Freeman Clarke says: "It is a remarkable fact that the Lord's Prayer contains no allusion to the atonement, nor to the expiatory sacrifice of Christ, nor to forgiveness for His sake. It does not say, 'forgive us for the sake of Christ,' or, 'because of His atoning blood.' We may, therefore, repeat the prayer which Jesus Himself taught us, and know nothing of the atonement any more than of the Trinity. If these were essential parts of Christian experience, would the Master have omitted them when teaching His disciples how they ought to pray? Would He have said nothing of the doctrines which have been considered by the orthodox church as the most vital truths of Christian piety?"

In reply to this inference it is folly to do as some do, take a microscope and search for the mediatorial element, for it is not there. It belongs to the completed formula, but it was purposely omitted by Christ because at the opening of His ministry it could not have been understood. One of the great discoveries of modern scholarship is the progress of doctrine in the Bible, the unfolding of truth gradually as men were capable of appreciating it. Christ said, "I have many things to tell you, but you cannot bear them now." Toward the end of His ministry these truths were more clearly disclosed, but most clearly after His ascension, when the doctrines based on His death could be intelligibly presented. The day before His crucifixion He completed the formula of prayer by adding the mediatorial element, "in My name." "Hitherto ye have asked nothing in My name. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you."

It is not complimentary to the scholarly insight of the Liberalists to fail to note this important addendum, which really revolutionizes prayer, placing its success upon an entirely new basis. The Lord Jesus did not at this time repeat the early model of prayer, given three years before, and add at the end "in the name of Jesus Christ," for it is probable that He thought His disciples would have sense enough to do this themselves. Orthodox worshipers usually bring in the additional words in the approach to the Lord's Prayer, in some such form as this: "All these things we ask in the name of Him who taught us to pray, 'Our Father,'" etc. This is well enough when prayer is concluded with the Lord's Prayer; but when it is used alone, as in schools, and in some denominations, especially the New Jerusalem Church, whose only public prayer is the Lord's Prayer, the mediatorial words have no place and the worshipers lose the mighty leverage found in the name of Jesus Christ.

We now come to the blunder which Orthodoxy is almost always inadvertently making in pulpit and press—the declaration

that all the elements of true prayer are contained in the incomplete prayer which Jesus in the beginning of His public teaching taught His disciples in the initial stage of their doctrinal development. Thus evangelicals are constantly, yet unintentionally, giving aid and comfort to the enemies of the truth as it is in Jesus Christ. For an instance of this careless description of the Lord's Prayer as a perfect model for



Rev. Daniel Steele, D. D.

Dr. Steele was born, Oct. 5, 1824, in Windham Centre, a village nestled among the Catskill Mountains. Though born in the Empire State, whence his parents had emigrated from Connecticut, his ancestors on both sides were of New England Puritan descent. His mother, descended from the father of David Brainerd, the missionary, was a woman of sturdy Christian character. Like Hannah, she gave this son to the Lord for His service in His temple. Her devoted life and strong religious convictions exerted a powerful influence upon his character, which he never fails to acknowledge. He was educated at Wilbraham Academy and Wesleyan University, serving two years as tutor in mathematics in the latter institution. He joined the New England Conference in 1849, in which he has served fifteen churches as pastor. For a decade he was connected with the Genesee College, Lima, N. Y., as professor of ancient languages, and later as acting president. Subsequently he sustained the latter relation to Syracuse University. During the last decade he has served, some of the time, as acting professor in the School of Theology, Boston University, having occupied several vacant chairs for a longer or shorter time. He is the author of several religious works—*"Love Enthroned,"* "Mile Stone Papers," "Antinomianism Revisited," and "Half Hours with St. Paul."

all ages, read Wesley's note on Matt. 6: 9, where it is styled "a most perfect and universal form of prayer, comprehending all our real wants, expressing all our lawful desires; a complete directory and full exercise of all our devotions." If Wesley had spent half a century in Boston exposing the sophistries of heterodoxy, or so-called Liberal Christianity, he would not have given his cause away so completely as he has in this exegesis. But this extenuation of Wesley's faulty note is just to the memory of that great reformer: He wrote his Notes before modern scholarship had given the proper perspective to the development of Christian doctrines of which Bernard's "Progress of Doctrine in the New Testament" is an instructive illustration. Bernard in these Bampton Lectures demonstrates that "The doctrine of prayer has attained its perfect form by combination with the doctrine of the Trinity. The whole character of worship and prayer is in the Epistles derived from the consciousness that through Jesus Christ we have access by one Spirit unto the Father (Eph. 2:18)." This text proves that the doctrine of the Trinity is not only a ladder of prayer reaching up to God, but also it is the most practical doctrine in the Bible. Says Alford: "It was impossible, up to the time of the glorification of Jesus, to pray to the Father in His name. It is a fullness of joy peculiar to the dispensation of the Spirit to do so now."

How do we account for the early and long-continued mistake of the church in adopting an incomplete for a perfect form of prayer? We do not blame the apostolic church for this mistake. Says Tholuck: "The Lord's Prayer does not occur in the Acts, nor in any writers before the third century." During this time prayer in the churches was extemporaneous. When the fervor of believers declined and forms of prayer were required, the Lord's Prayer was taken as it stands in Matthew, without noticing the completion made by Jesus as recorded in John 16: 23. Instead of taking the words, "in the name of Jesus Christ,"

and adding them as an appropriate finale, they invented for their prayer-book the ascription, "for Thine is the kingdom," etc., which at length crept into the text of Matthew from some copyist's memory of the prayer-book. I should like to see the Lord's Prayer in the Ritual of the Methodist Episcopal Church, and of all other churches, taken from Matt. 6, R. V., with the mediatorial words added thus: "But deliver us from the evil one, in the name of Jesus Christ. Amen." Then all the eulogies of Wesley and of all others would rightly characterize this formula as "a complete directory and full exercise of all our devotions." In this true and Scriptural form of prayer Liberalism could not find any justification of the doctrine that a man may be acceptable to the Father while wilfully ignoring His Son. "Whosoever denieth the Son, the same hath not the Father" (1 John 2: 23).

It has been asserted that our theory of the Lord's Prayer as incomplete till it was finished by its Author just before the demonstration of His high-priestly mediation by the promised effusion of the Holy Spirit, is inadmissible, since it renders this formula nugatory. This by no means follows. To the believer in Christ the value of this prayer is multiplied inconceivably by the mediatorial addition, because it affords a basis for a vast increase of faith to pray in the name of Jesus Christ, the Son of God. But the Lord's Prayer is useless to the wilful unbeliever, who proudly rejects Christ's mediation and then attempts to pray "Our Father," etc., and worse than useless as a medium to approach to Him whose Son has been thus dishonored.

The moral of this paper is (1) the exceeding greatness of our privilege "to take the name of Jesus" with us when we pray; (2) the greatness of the guilt of the deliberate rejection of "the Name which is above every name;" and (3) the doctrinal and practical evils which result from neglecting to emphasize all that Christ taught respecting acceptable prayer.

Milton, Mass.

## THE MUSICIAN'S MESSAGE.

SO it was all in vain—the years of patient toil were wasted, the precious secret which he longed to breathe to the weary world must remain forever untold, at least so far as he was concerned.

A hard fate, it seemed to the young musician, as he left the consulting-room of the great physician by whom he had been examined. He had received his death sentence in that room; in a few short months, he, Geoffrey Paiston, organist, must leave his glorious organ, the fair earth, and all he loved upon it, and pass forth into the great unknown land. The world had never seemed so lovely as it did that day, for spring was at its height; lilac mingled with laburnum's golden rain and with the snowy steeples of the chestnut; the trees threw leafy shadows on the gray stone of the church, as the organist opened the side door and passed into the silent building.

His heart was full of bitter thoughts, he must go to unburden it to his old friend the organ. Perhaps here he might find the key to the mystery, the great wherefore of which was pulling down all his faith. The blower, who had followed him silently, filled the instrument with wind, but the musician still mused in silence.

"Why was I born," he cried in his heart, "if this is to end all? Why was I not born a crossing-sweeper or a blacksmith's boy? Death might be a boon in such a case. But to feel the inner power and to be cut off at its height; to have a secret that seems divine and no chance to deliver it; to have spent one's life in preparing for life and never to live! O my God, the mockery of it! God does not need either man's work or His own gifts, so my poor little life must be sacrificed to vindicate the independence of the Almighty." He broke off, almost startled by his own thoughts.

"The powers of darkness are abroad," he said to himself, "Sweet Spirit of Music, awake, and put them to flight."

And he began to play.

Time passed, and the blower grew weary.

"Mr. Paiston's got into one of his dreams," he said. "I'll just let the wind out and that will wake him up."

So the music died away with a broken wail, and the organist started and rubbed his eyes; then he became aware that he was not alone, for just behind him stood a broad-shouldered, strong-limbed boy, with a curly head and a sunburnt face. A strange contrast they made—the healthy lad with vigorous life in every muscle, and the wan-faced musician who was sentenced to death.

"I was playing cricket out yonder," the boy explained, "and I heard the organ, so I came in to listen a bit. I hope you don't mind?"

"Not at all," said the organist kindly. "You must be very fond of music to leave cricket and come into this dull church. Do you like it?"

"Rather," was the emphatic reply.

"Do you play yourself?"

"A bit, but our piano is such a beastly tin-kettle; I play hymns for them on the mission school harmonium, but that's a brute too. It

must be fine to make a jolly row like you were doing just now. I wonder how you manage to do it," he added, as the organist twisted his thin frame off the stool.

"You think my muscles don't look up to it, eh?" said Geoffrey, smiling. "It isn't only a question of muscle, thank heaven, or the blacksmith would be the best organist."

The boy laughed.

"Won't you play some more?" he said, wistfully.

"Not tonight. Suppose you try a tune yourself. Matthew won't mind blowing another minute."

The boy needed no pressing; he wriggled on to the stool at once, and played with a certain native power one of his mission school tunes.

"I wish I understood all these," he said, pointing to the stops; "is it very hard to learn?"

"Not so very," said the organist quietly; "but it means steady work and regular practice; there are wonderful secrets which music only tells to those who love her truly."

He paused and studied the boy's brown face. This lad had strength and vigor, he would live; he had music in him, too, for he was touching the keys again with a reverence born of love. An idea came to life in the musician's brain; it swelled and grew until it filled his mind.

"Come again another day," he said, "if you can leave cricket, and I will explain the mystery of these stops."

"Oh! that would be fine!" and the boy's eyes sparkled; "but—but you know I don't know that I can pay for lessons."

The organist smiled.

"I don't want money," he said, "but you shall pay me some time, lad, in some way, never fear."

He closed the organ and went slowly out into the sunshine.

The bitter thoughts were gone; the beauty around no longer seemed to mock him. He understood now. The honor of giving the message to the world was not to be his, but the message should be given all the same. He would pass it on to this sturdy boy; he would breathe, if possible, his own power into that receptive mind. Then it might be—though he himself slept unshorn in the little graveyard—it might be that his spirit should still make music in the old church, that his secret of peace should still fall on weary, restless hearts.

So it came to pass that day after day the musician and the boy met at the organ, and as the pupil's strong hands grew more skillful and his soul expanded within him, the master grew daily feebler. He played little himself, content to listen to the ever-increasing beauty of the boy's performance. The villagers all noticed his failing health.

"He is training young Jim to succeed him," they said, "and folks do say that the boy'll play better than the teacher."

Young Jim himself was the last to notice his master's weakness. The frequent cough and failing breath did not alarm his boyish mind. But as time went on, even Jim observed that the musician leaned more heavily on his arm, and that the short journey to and from the church seemed almost too much for him.

One afternoon, late in the autumn, the boy called at Mr. Paiston's door.

"Yes, lad, I am ready," said the organist; "but come in, Jim, I want to speak to you."

The boy went in, and Geoffrey began to speak.

"There was a time," he said, "when I longed to make for myself a name; I used to dream of the days when the country would ring with my fame as a musician—I was a lad like you then. But as I practised and studied more, the true spirit of music took possession of me. I saw in it no longer the golden road of fame. I found that it was God's own way of speaking to the very souls of men. It was one night at the organ that this feeling came to me, and the peace it brought was indescribable—it passed understanding." He paused to cough, and then went on: "It seemed to me that I had a special message from God to give to my fellow-men. From that day I strove more earnestly to perfect my art, that the message might not be marred by the imperfection of the instrument. Jim, I shall never give the message now, but you must give it for me. You are always regretting that you cannot pay for your lessons; this is to be your payment. Jim, lad, God has given to you great power. He has given you strength to use it. Take care how you use it. Never desecrate it into a mere means of self-advancement or glorification. You are a chosen channel for the voice of God; rise to the dignity of your mission. Come, let us go to the church."

A strange new power seemed to have come into the musician's frame. His cheek was flushed, his eye bright, he walked with feverish haste.

"Hurry, hurry," he said, "we shall be late."

The boy followed wondering, and thought, in his ignorance, that his master was surely much better.

Jim slipped on the stool and drew out some stops, while Geoffrey Paiston sat near, with the light of the west window falling on his face.

"Begin quickly," said the musician, "time is short."

Some of his nervous eagerness seemed to animate the boy. He began to play hurriedly, but by and by the calm of evening settled on him, and the music which floated through the place breathed rest and peace. He played the fugue and sonatas he had learned from his master; then suddenly there came over him a new sense of power, inspiration awoke within him, he himself became a creator. Never had such

music pealed through the old church; it was as though a "double portion" of the master's spirit had fallen on his pupil.

The old blower grumbled to himself "that young Jim would soon be as bad as Mr. Falstaff used to be;" and at last he had recourse to his old expedient of letting out the wind.

Then the spell was broken, and the boy turned towards his master. He expected sympathy, it might be praise; but no word came from the motionless form. The last sunset ray tell on his peaceful face, for the musician's soul had passed on the flood tide of the music. — *EMILY M. BRYANT, in Methodist Recorder (London).*

#### BRITAIN'S HOMES AND HAUNTS OF GENIUS.

L.

Shakespeare's Home.

Rev. Charles M. Melden, Ph. D.

"Soul of the age!  
The applause! delight! the wonder of our stage!  
My Shakespeare rise!" — *Ben Jonson.*

STRATFORD rests secure in the possession of its unique treasures — the birthplace, the home, and the grave of Shakespeare. It is a peaceful, well-kept town on the banks of the lazily flowing Avon. While having in its natural features nothing to attract strangers more than a hundred other English rural communities, it is nevertheless visited by thousands of enthusiastic pilgrims every year. They are drawn hither by their admiration for the great dramatist whose association with the place has made it universally known. To have given such a character to the world is fame enough.

My first impressions of Stratford were anything but classical; for, upon leaving the station, a crowd of street gamins pressed around and importuned me to employ one of their number as guide. I shook them all off except one little fellow who was so good-natured and persistent that he won the day. He belonged to the tribe of the unwashed. He was so ragged and dirty that I would not suffer him to walk beside me, but, telling him where I wished to go, made him keep his distance in front. As we thus walked along I wondered if young Will Shakespeare was ever so unkempt and tattered as this lad; the thought almost paralyzed me. However, he was bright and knew the place thoroughly, conducting me without hesitation from one point to another. At the church we met a party of American tourists, one of whom got two snap shots at my little guide, one a front view and the other in the rear where through his trousers appeared the ends of a garment they were meant to conceal. I was promised one of those pictures, but have never received it. It would be prized as a precious souvenir of the visit.

Naturally one turns his steps to the house on Henley St.

##### The Poet's Birthplace

should be seen first. The exterior of the house has been restored within recent times, and, like all restorations, offends by its modernness. It looks quite too smart to be more than three hundred years old. As we reach for the door it swings open before us, for the keen-eyed old janitor has been watching our approach. Upon entering we find ourselves in what was once the home of a well-circumstanced family of the sixteenth century. The doubts suggested by the outside of the house vanish. There can be no question of its antiquity. We easily believe that Shakespeare might have lived here. The heavily timbered ceiling and broken stone floor of the kitchen are preserved as they were in his day. In the corner of the great open fire-place in which the generous fire of oak logs once blazed and crackled right merrily, Mary, his fond mother, must often have sat and fondled baby Will or rocked him to sleep while crooning a familiar lullaby. As she watched him develop day by day she doubtless looked forward into the future picturing for him some unusual career, for every mother thinks her son destined to play a superior part; but in her wildest fancies she could not have imagined the brilliant future of the babe that nestled in her arms.

Up a short flight of stairs is the room where the immortal singer was born. Its low ceiling, timber framework walls filled in with brick and plaster, rough floor, one small window, and scanty furniture are essentially as they were when the infant's cries told the anxious watchers that another soul had entered the arena of life to contend for its prizes. If search had been made on that April day, 1564, for the child who would command the world's homage through the coming centuries, the little

stranger in that coarse upper room would never have been considered. Palaces, castles, and universities would have been ransacked, but the humble home of the Stratford wool-comber would not have received a thought. Nevertheless here lay the child to whom the inhabitants of palaces, castles and universities would be glad to render their tributes of respect and honor.

Nothing in Shakespeare's early surroundings accounts for his greatness. Neither heredity nor circumstances can explain it. Genius is not to be accounted for. It has no law except that of its own being. It appears in the most unexpected places and performs the most unexpected deeds. It is independent of, or, perhaps more truly, rises superior to and dominates, circumstances. All men enjoy the conditions of greatness, the genius utilizes them.

"All means of action —  
The shapeless mass, the materials —  
Lie everywhere about us. What we need  
Is the celestial fire to change the flint  
Into transparent crystal, bright and clear.  
That fire is genius."

Shakespeare's youth is  
Overshadowed by Obscurity.

For certain reasons — some allege to escape punishment for deer poaching, but, more probably, to escape the irksomeness of life with an uncongenial wife, and perhaps the better to provide for his increasing family — he went to London, where he attached himself to some one of the theatres. He may have played a few subordinate parts, but never rose to prominence in the actor's craft. His talents were of a different class. He could create characters more successfully than he could impersonate them. His dramatic genius bore its first fruit in 1591, when he gave to the world the "Two Gentlemen of Verona." From this time until 1611, when he published the "Tempest," his last play, he was constantly busy. It does not come within the scope of this article to criticize his works. I may say, however, that the universal homage paid him seems to justify De Quincy in declaring him to be "the glory of the human intellect." Shakespeare, as no other author, explored the wide range of human experiences. His writings are those of a man —

"Who walked in every path of human life,  
Felt every passion."

It would be a source of great satisfaction to his admirers if his works were as pure morally as they are great intellectually; but in truth it must be said that they are tainted by a coarseness and vulgarity which we all wish had never been uttered. He, perhaps, is less objectionable in this respect than his contemporaries, but for general use an unexpurgated edition is not suitable.

It is a pleasure to know that while "Fortune has rarely condescended to be the companion of genius," Shakespeare's industry and business thrift secured him a competence. Having secured a valuable property in his native Stratford, he left London to spend amid its quiet, in the society of old friends, a few years of well-earned repose. New Place, as the poet called the home of his old age, finally came into the possession of a selfish and bigoted owner who had no reverence for Shakespeare and no public spirit. In order to escape the annoyance he experienced from the visitors who thronged the house and grounds, he had the house pulled down, and also felled a mulberry tree said to have been planted by the poet's own hand. Equally interesting with his birthplace would have been this, Shakespeare's last home. The estate is now held by a corporation and is opened to the public. We may look upon a few stones scattered about, the only remains of the dwelling, and pick a leaf from a lineal descendant of the historic tree while we take a mournful pleasure in executing the memory of the man who wrought this irreparable damage.

The parish church in which the great dramatist was buried is an ancient gray stone, ivy-covered building. One should not fail to obtain the famous view of it from the river which by universal consent is the most beautiful. The main approach is through the churchyard under an avenue of lime trees which throw their grateful shade over the graves of many generations. The interior of the church is worthy of study, but, irreverent as it may seem, its chief attraction to me was in the fact that in it reposed the poet's remains. Everything which pertains to him is eagerly scanned — the record of his baptism upon the parish register, the memorial window given by American visitors, representing the seven ages of man, illustrated by scenes from the Bible, and other objects

often mentioned. But the spot of surpassing interest is the grave in which lies the precious dust. It is marked by a slab bearing the well-known doggerel. Above it is the monumental bust which is supposed to be a faithful likeness of the great original.

The Guild Chapel, the Grammar School, and the Memorial Theatre are worthy of a visit, but we have no space in which to describe them. Americans can but feel proud of the fountain which through the munificence of their countryman stands in the public square — an honor to the giver and to him in whose memory it was erected. We would like to go to Charlecote, "the place where old Shakespeare stole deer from," to Wilmot, his mother's old home, and to wander through the meadows at dawn to hear the lark's glad song, but time forbids.

We will, however, take the path through the fields to

##### Shelley,

whither young Will went wooing the too mature Ann. That was an ill-starred match and one which in after years he often repented. But in those care-free days, when under the spell of his youthful passion, the ardent lover thought only of the present. As he walked along the familiar path at even-time the feathered songsters sang to him only of love, and in joyful defiance he flung back to them the challenge, —

"Would ye be taught, ye feathered throng,  
With love's sweet notes to frame your song?  
To pierce my heart with thrilling lay,  
Listen to my Ann Hathaway!  
She hath-a-way to sing no clear  
Phobus might wondering stoop to hear,  
To melt the sad, make blithe the gay,  
To chain all hearts Ann hath-a-way.  
She hath-a-way,  
Ann Hathaway,  
To breathe delight Ann hath-a-way."

The little cottage with its open timber work, gray and weather-beaten, and its thatched roof, still snuggles down among the trees and flowers as it did in those happy days. The quaintly furnished interior, with its low walls and open fire-place, is in all essentials as it was when the lovers sat together upon the settle and whispered sweet nothings into each other's ears. A good-natured dame presides over the premises. She is an enthusiastic admirer of the poet, and delights to show the visitor about, all the time regaling him with legend and anecdote of the man who found his wife in this humble home.

The hour passes too quickly, and we turn our reluctant feet toward the town. This visit has brought the shades out of dreamland and clothed them with reality. Shakespeare and Stratford, Ann Hathaway and Shottory, hereafter will be no longer names merely, but existences substantial and permanent.

Brookton, Mass.

#### SPIRITUAL BAPTISM — THE PENTECOSTAL GIFT.

Rev. B. Sherlock.

As to the identity of the being "filled with the Holy Ghost," with a "new heart," the words of the prophet Ezekiel are significant (chap. 36: 25, 26, 27): "From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and keep my judgments and do them." The order of the Divine dealing with man is here beautifully programmed. First, the separation of man from his sins; second, the softening and changing of his feelings toward God and His law; third, the impartation of the great positive power for holiness which is the endowment of dwelling God. Through the prophet God says, "I will put my Spirit within you," a new and Divine Guest; and that personal indwelling of His Spirit will ensure your holy living, your complete obedience. To

give up your overt acts of sin is the first thing, and the power to do so comes from God, yet that alone is not enough. To be conscious of a decided change in the attitude of your heart toward God is the next thing in order. And although that, also, is a condition of God's producing, yet both together are not sufficient. It is necessary that God Himself should come and reside in the human spirit, in order that such perfect obedience as the dispensation requires that was then future to the prophet, should become a fact. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now it appears to me that the indications of the moral positions of those who followed Jesus, as given in New Testament history, correspond with the program given by Ezekiel. A full and voluntary renunciation of sin was required of every one who wished to be a disciple of Jesus. This condition being complied with, the individual was "cleansed from all his filthiness and all his idols." It certainly looks as if that was the case in those to whom Jesus said, "Already ye are clean because of the word which I have spoken unto you." And if we read the seventeenth chapter of John, in which the Son speaks of them in such high terms of commendation to His Father, we will be inclined to the opinion that the stony heart was about gone from those who had "kept the Father's word" (verse 6), of whom He says, "They are thine, and I am glorified in them" (verse 10). But if any doubt is admissible as to whether the "new heart" predicted in Ezek. 36: 26 was theirs previous to the resurrection of their Master, we think the transactions recorded in John 20: 19-23 indicate a great and decided advance, a distinctly higher terrace in their spiritual advance. For Jesus, having returned from the Father, clothed with new power, gives those present a new commission and authority to declare unto man everywhere the final conditions of forgiveness and of condemnation, and He "breathed on them and said, Receive ye the Holy Ghost." Whatever "state of grace" the reception of the Holy Ghost at that time represents, it is certain, first, it was a state superior to their state previous to Christ's resurrection; and, second, it was a state inferior to their condition after the abundant effusion of the Holy Spirit at Pentecost. As we saw that there are two states or conditions described in the predictions of Ezekiel as the preparation for the impartation of God's Spirit, so in the New Testament narrative we find two stages or more previous to the glorious fulfillment recorded in the second chapter of the Acts of the Apostles.

With respect to baptisms of the Spirit, all the evidence furnished by the history and statements found in the New Testament tends to show that the baptism of the Holy Spirit is, like the baptism with water, a thing to be once done in each case, and not to be repeated except, perhaps, in the case of a temporary apostate, when the renegade from the church returned to Christ. I say perhaps, in that case, but certainly in no other. It tends to confusion of thought to call those definite spiritual uprisings and illuminations that all progressive believers experience by the name of baptisms, and it is, to say the least, not sustained by Scriptural example.

The tabernacle in the desert, and also the temple at Jerusalem, were each of them built according to Divine direction. The disposal of the furniture and the perfect cleanliness of everything was also of Divine requirement. But all that was not enough, for at the inauguration of the tabernacle service (Exod. 40: 34), and also of the temple service (2 Chron. 7: 1), "the glory of the Lord filled the house." Before the Master promised the coming of the Holy Ghost He said, by way of preparatory condition, "If ye love me, ye will keep my commandments" (John 14: 15-17). Paul writing to the Corinthians tells them they are temples of the Holy Ghost. In the human temple, as in the temple of marble and

#### Individual Strawberry Shortcakes

Sift with one quart of flour two teaspoonsful Cleveland's Baking Powder and one-half teaspoon salt. Rub in shortening (one-half cup butter and one tablespoon lard) and wet with enough sweet milk or water to make a soft dough. Handle as little as possible and roll out about one inch thick. Cut the desired size with biscuit cutter and bake twenty minutes in a quick oven. Break in half and butter. Have ready a quart of berries, crushed, and sweetened with one small cup of granulated sugar. Place lower half of biscuit, buttered side up, on plate on which it is to be served; cover with crushed berries, then on top the upper half, buttered side up, cover again with crushed berries, and serve at once with or without cream or strawberry sauce.

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cedar, a divine preparation is indispensable before "the glory of the Lord fills the house." Perfect ceremonial purity and perfect ceremonial consecration for the house built by the architect; perfect moral purity and perfect spiritual consecration for the living temple. Then may come the fulfilment of the promise of Jesus: "We will come unto him and make our abode with him."

If any one who has received remission of sins, but is sadly conscious that he does not fully "walk in God's statutes and keep His judgments and do them," will earnestly consider what the Master said of the Holy Ghost as reported by Luke and John before He came, and what Peter said of Him after He came, and then receive Him, there will come to him or to her what is immensely more than a change of heart — there will come the indwelling God. As the result of that indwelling there will be many a grand increase of inward light, new experiences of the sufficiency of indwelling God to meet such needs as the ever-changing predicaments of life develop. But these do not necessitate such new beginnings as would justify the phrase, "fresh baptism."

This going back to first principles — nay, rather, to the primary facts, the words and acts of the Founder Himself — renders much of the controversy which has encumbered the subject of Christian perfection, holiness, entire sanctification, the higher Christian life, and the like, baseless, useless and vain. For, without question, the church which was formed at the day of Pentecost was composed for the most part of persons who were perfect as Christians. They had received all that was promised to them by their Master. He had promised them the Holy Ghost, "and they were all filled with the Holy Ghost." While there was obedience on their part, He did not depart from them; and the history given in the Acts shows that their holiness was complete.

The pentecostal gift is unique. It is not to be confounded with anything else, certainly not with anything less. The indwelling of the personal God must not have its peculiar glory explained away by confounding it with the happy emotions that inevitably result from the forgiveness of sins. Believers rejoiced in sins forgiven in Old Testament times (Psa. 32: 1, 2; 103: 3; Isa. 1: 18; 6: 7); but to be filled with the Holy Ghost belongs exclusively to this dispensation, which was inaugurated at the day of Pentecost.

Toronto, Canada.

#### Bishops as Arbitrators.

THE Saturday Review, of Philadelphia, in a sketch of Bishop Cyrus D. Foss, after speaking of him in the highest terms, says: "At the time of the great street-railway strike he was one of the members of the Peace Commission that arbitrated between the Traction Company and its employees." The daily press of the previous week contains the report of Bishop Henry C. Potter in his capacity as arbitrator in the difficulties between the lithographic artists of New York and their employers.

In these two cases are to be found hopeful signs. Much has been said of late years about the estrangement of the church from the people, the working classes. Here are evidences of a state of affairs of a contrary tendency. In these two bitter contests between capital and labor, the parties left the issue with prominent churchmen, in whose integrity and fairness they had implicit confidence. The church should be the leader in social progress. When it possesses the

true spirit, it is in the van of the advancing millions of the world. Protestantism is more and more laying hold on these broader ideas, is coming out of its past self, and is showing to the world that it, and not the hooded church of monasticism, is the real leader and true friend of mankind in its upward struggle. The hope of the masses of men in this world is in the church of God. When this is generally acknowledged, a new age will come upon us. — *Pittsburgh Advocate.*

#### OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

ZION'S HERALD has been so full of General Conference news for weeks past that there has been no room for anything else. "Metropolitan," like yourself, has been looking after the general interests of Methodism at Cleveland and helping to make history. It was safe to say that something would be found to write about after our return to New York. We propose to give you an aftermath, or "local news from General Conference."

One of our delights since the close of the Conference has been in hearing the brethren who did not leave New York tell how the great battles were lost and won at Cleveland. We are told that about ten of the twenty-five delegates from this vicinity went there with the documents to show that they were sure of some office. There seem to have been "five foolish" ones among them who were shut out. Three or four of the brethren are wondering where their episcopal booms so strangely disappeared. One went astray in China, and one entirely failed to materialize in advance. Some of the tickets got a bit mixed. We are told here how two of the larger lions ate each other up, in spite of their managers' efforts, but that two foxes in blue blouses "got there all the same."

We have here in New York a large number of men elected to the offices of Book Agents, Secretaries, Editors and Bishops, who are *ex officio* before the eye of the church; and because of the interest of all sections in the men elected to high places, they are naturally and fairly the subjects of church correspondence. The Preachers' Meeting on Monday last gave these various officers a reception. The chairman of the business committee, Dr. Vail, explained to the meeting, in advance of the speeches, that the reception was given as our expression of the good-will of the preachers, and to afford the select brethren an opportunity to speak of their departments. It was just such an occasion as any one might covet, to put himself in touch with the preachers.

Singularly enough, nearly all of them spent their time in defense and glorification of the late General Conference. What they made a very serious business of, became a huge joke to the brethren who innocently supposed it was every respectable body. The inference was in everybody's thought that these men think their own election abundant proof of the unselfish, heavenly-minded wisdom of that body. Dr. Hurley set the bad example, and because he was not a member of the General Conference he thought himself "a disinterested witness." The preachers thereat laughed in derision. He had no time left for his department. He lost an opportunity that his work sorely needs, judging from the diminishing collections for its support.

Dr. Eaton, and Dr. Smith, the new missionary secretary, were marked exceptions to this glorification. Dr. Eaton spoke for himself and colleague, Dr. Mains, who was away on duty, in an admirable and appropriate speech. He gave expression to the kindest words concerning Dr. Mains, that were heartily approved by the preachers, with whom Dr. Mains' election is popular.

Naturally the addresses of the new Missionary Secretaries were looked forward to with special interest. The reception given them was respectful and dignified, showing in a silent way that both of them are "on trial." Dr. Palmer also used too much of his time in defending the General Conference, suggesting the *magna pars fui*. The few words about his new office and work show that he has great platform abilities. He frankly said he knew nothing about missions, but as the church has unexpectedly called him to that office without any seeking on his part, he meant to do the work as best he could. If he gives himself to the duties of the office as Dr. Peck did, he can do splendid work for the church. But the position will tax very heavily every talent any man has.

Dr. Smith commanded himself to the brethren as an unassuming, wise, safe, business-like man of the kind they say is needed in the office.

His forte is evidently office work rather than the platform. He reminds one of the late Bishop Harris, and he may do for the Society what that astute, energetic, far-seeing, persistent man did for many years. Dr. Leonard and Dr. Payne were away on duty, and sent letters that were read.

Dr. Vail gave some points from a private letter from Bishop McCabe, who is at Clifton Springs resting for a month before beginning his labors.

This rest was ordered by his New York doctor before he went to Cleveland. He writes in good health and spirits. The chairman added a somewhat obscure sentence that "the Chaplain was trying to adjust himself to the peculiar dispensations of Providence."

Any report from a great battle should not only mention those who received gold medals, but also the wounded and the slain. We have some of both, the latter being brought home for burial. Some are on crutches, others were wounded by their own friends in the rear. Two

or three of the brethren are congratulating themselves that they will not have to go to Texas or Oregon, and another that he will not have to take up the Atlas-like task of carrying the Book Room. It is suggested that the size of the votes given these brethren does not indicate any immediate danger of their being called upon to make the dreaded sacrifice. A few are trying to explain to their friends the collapse of bright visions, and others are having a harder time to explain the mysteries of Providence that put them in office.

We are glad to know that some of these good brethren will have an opportunity to work on in the pastorate they love so much, and yet have been so willing to leave. They will have the new experience of having their own backs under the burden of church debts they have had a large part in making, and to take the kind of medicine they have so freely dispensed to others. Do these men realize that this business of "vindicting" people gets to be monotonous, and that the chief end of a preacher is not to keep a Conference divided in their personal interests? Perhaps the time has come to "let the dead bury their dead," or to have Sinbad dismount.

It has been suggested that it would now be appropriate to have "a service of consolation," or "a lodge of sorrow," for the disappointed, who were struck by the frosts and floods of Cleveland. If they are not sufficiently recovered to plan the speeches, a program is suggested for their use. It might appropriately begin with two addresses in Commencement Latin known only to college presidents, subjects not at all important, as they were not; these could be followed by an address in New Testament Greek on "So near and yet so far;" and to keep up the variety this part could close with that great Chinese puzzle, "Why brains do not qualify for office." It would be appropriate here to have a pretty little exegesis or possibly a hymn on "sandy foundations" or "ministerial floods." Our "dearly beloved brother" could then follow with a homiletical address on "A thorn in the flesh" (not in Paul's, but in mine and my rival's). Then would follow a vigorous "independent" article on the need of earlier rising in order to beat the preachers. The whole would naturally close with a soliloquy on "Reaping as we sow" by one who seems to have walked over this same road every year. A rather long program, but the banch is full of mourners.

The new men are settling down to their work. Again the old question arises as to the relations of such a body of able men to our Brooklyn and New York city Methodism. Years ago in arranging the salaries of these officers, they were estimated on the ground of the extra cost of living in the cities and the custom of entertaining largely — a thing of the past. Today only two or three live here, and do not help us in Brooklyn or New York any more than those living in Chicago. Another question also arises. Most pastors have been obliged to accept less salary because of the hard times. Some say: "Ought not the same principle to apply at the top, especially as nearly every department shows a marked failing off of the receipts?" There are others who think the salaries of these men should be raised to \$10,000 a year, so that they could give more time and energy to their offices, and not be obliged to deliver so many lectures at \$100 per night in order to eke out their miserably insufficient salaries of only \$5,000. We await the notice of any change as affecting these overworked men.

One of the amusing things in the late General Conference — amusing, at least, to any one knowing the salaries paid to such men by other publishers — was the talk of hiring a "book-editor" at about \$500 a year." If that place were rightly filled, he could do more to mold the Methodism of tomorrow, and he would bring more money into the treasury of the Book Concern, than any man about it. Many a man who knows and reads books has to spend that amount in keeping up his own library. Only a worn-out, incompetent book-hawk could be found at such a price. We need some one who knows books as literature, who knows the best authors and their works, who could bring together writers and public, a wide reader of books, a brainy man, one who could tell a preacher the best new books along his line of study — in a word, nothing but a full-grown, present-day man would do for the place. With its large constituency, the right man in this place could put many thousands of dollars into the treasury of the Book Concern. The Western House has gone to the front. It is no place for the present, slow, out-of-date-policy, with the magnificent plant and constituency of this great House. The change in the Agents naturally gives the opportunity for a new and more vigorous policy.

Our last Preachers' Meeting was honored by a visit from Bishop Foster, who was received with all honors by the brethren, and who made a happy talk in the line of his Cleveland address and of reminiscences of his New York pastorate. Very complimentary resolutions were passed by the meeting.

We hear fine things concerning the Deaconess work in this city, and their new Home which was opened in West 14th Street on Tuesday evening, June 9. The present Home was formerly one of those grand mansions on the West Side. The managers have secured the house and much of its old furniture at a low rental and

have now accommodations for fifty deaconesses. This should draw to New York many consecrated women who wish to enter its training school and prepare themselves for full deaconesses. We also see a notice in the Advocate of this week that the anniversary of the Training School was held at St. Andrew's Church, when five young ladies received their diplomas. A splendid audience was drawn to hear Dr. Watkinson, the English delegate to our late General Conference.

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## The Conferences.

### N. E. Southern Conference.

Providence District.

Attleboro. — Sunday, June 7, was a great day at this church, 60 being received into full connection — the first part of the probationers of the revival last autumn. Others will be received in the near future. The pastor, Rev. G. W. Hunt, will faithfully follow up the work of his predecessor, and will without doubt demonstrate that a change of pastor during a revival need not be a hindrance to the work. The year opens well and the outlook is encouraging.

Woonsocket. — Two were received on probation and 3 in full connection on Sunday, June 7. Rev. W. H. Allen is hopeful of success in this difficult field. Woonsocket has a population of about 25,000, more than 20,000 being Roman Catholics.

Hingham. — Rev. W. J. Hambleton, a member of the New England Conference, supplies our church in this old historic town. Mr. Hambleton preached before the G. A. R. and other organizations, Sunday, May 24, and acted as chaplain on Memorial Day. The church is happy and prosperous and all departments of work are well cared for. The Junior League, under the direction of Mrs. Hambleton, numbers 55 members, and is an interesting and valuable help in church work.

Rockland. — Rev. W. S. Fitch, pastor of the two Methodist churches in this town, is preaching a series of patriotic sermons which are attracting much attention and interest. Sunday evening, May 24, he preached the Memorial sermon from the text: "And this day shall be unto you for a memorial" (Ex. 12: 14). The church was decorated, and appropriate music added to the interest of the service. Mr. Fitch is a G. A. R. man, and his comrades appreciate his patriotic services. The union of the two churches under one pastor has proved a blessing to both, and pastor and people are happy.

Newport, Thames St. — Rev. J. H. McDonald delivered the Memorial Day oration in the city of Newport. The *Daily News* gave a full report of the eloquent address. It was an oration worthy of the occasion and the man, and it is no marvel that his parishioners are proud of their pastor. The second year opens with encouraging prospects. The congregations are good and the church is united and aggressive.

Providence, St. Paul's. — The Conference year opens with an increased attendance at the prayer and class-meetings, and an excellent spiritual interest. Rev. W. S. McIntire received 2 on probation, 2 into full connection, and 6 by letter, at the May communion. The walks about the church have recently been concreted at an expense of about \$100, which is all paid, nearly enough being subscribed before the work was begun.

Broadway. — Rev. G. E. Brightman baptized one young man and received him on probation, and also received 4 in full connection, one of whom was his own son, on Sunday, June 7. Good congregations and interesting social meetings encourage both pastor and people.

Chestnut St. — A "grand rally" of the Epworth Leagues of Providence and vicinity was held Wednesday evening, June 10, in the Chestnut St. Church. Rev. E. F. Studley, district president, had charge of the exercises. The choir of Broadway Church rendered excellent music, and addresses were delivered by Rev. L. G. Horton on "What the League Stands For;" by Miss M. E. Todd, superintendent of the Providence Deaconess Home, on "What the League Can Do to Help the Deaconess Work;" by Rev. C. W. Holden, on "How to Use Waste." All the addresses were interesting, eloquent and helpful. The number of Leagues present was not very large, and we would suggest that a postal card notice to the pastors, to be read the Sunday previous in the pulpit, might be improved on as a method of securing a crowd of young people.

East Greenwich Academy. — This Christian school, of which our Conference is proud, has just closed another very successful year. Principal Blakeslee keeps everything "up to date," and is anxious that the corporation and friends of the academy provide the new dormitory which is so much needed for the continued success of the school. Dr. Blakeslee was the orator of the day on Memorial Day, May 30, at East Greenwich, and also participated in the dedicatory services at the Episcopal parish house. He is popular with all denominations and is constantly in demand for lectures, addresses and sermons.

Personals. — Presiding Elder Bass has nearly finished his first round of visits. We hear but one expression concerning him and his work, and that is, "He has made a splendid impression upon both quarterly conferences and congregations." The same words of commendation come from both pastors and laymen.

Rev. George W. Anderson, whose services are always appreciated by those who know him, will be glad to help the pastors during the vacation season.

NEMO.

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## The Family.

## LIGHT — LOVE.

Meta E. H. Thorne.

Celestial light, thy glorious whiteness  
Of colors seven in interwove,  
And oftentimes thy radiant brightness  
To earth descended from above,  
Transfused in leaf and flower and tree,  
In several hues again we see;  
But in the water's crystal splendor,  
So fair, so pure, so deep and tender,  
Is glass'd thy perfect purity.

O Lord of light, Love's sacred essence,  
The fount of all things pure and true,  
The heart where dwells Thy Spirit's presence  
That sacred love reflecteth, too,  
Sometimes in full and perfect measure,  
Ais! too oft imperfectly.  
Lord, give to me, I pray, the treasure —  
A heart that like the prism shall be,  
Wherein, as one, are interwove  
All heavenly hues in perfect love!

Libertyville, Ill.

## Thoughts for the Thoughtful.

The merest grass  
Along the roadside where we pass,  
Lichen and moss and sturdy weed  
Tell of His love who sends the dew,  
The rain and sunshine too,  
To nourish one small seed.

— Christina Rossetti.

\* \* \*  
Fireflies shine only when in motion. It is only the active who can hope to shine. Doing nothing is an apprenticeship to doing wrong. — Rev. W. F. Crafts.

\* \* \*  
When you get into a tight place, and everything goes against you, till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn. — Harriet Beecher Stowe.

\* \* \*  
We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress. — Henry Ward Beecher.

\* \* \*  
"Umph! 'The Lord's will, you know! ' Well, I must say I don't know it, John, and I don't think it, either. Not a bit of it. The Lord's will! I went over the moors 't other night without a lantern, and tumbled into a big hole, and I said, 'Dan'l, you're an old stoopid fool to go w/out your lantern, serve you right.' But I didn't think it was the Lord's will, John, and I hope I shan't be so foolish again." — Daniel Quorn.

\* \* \*  
Day after day Heaven, listening, bears men cry:  
"What have I done that such a fate as this  
Should follow me? What have I done amiss  
That clouds of Care should darken all my sky?  
That Pain should pierce, and that shrewd Fov-  
erty  
Should pinch me in that grievous grip of  
his.  
What time I tremble over the abyss,  
And long for death; yet, longing, dare not  
die?"

\* \* \*  
But when does Heaven, listening, hear men say:  
"What have I done that in the blue domed  
skies  
The evening star should shine, the spring clouds  
move,  
The world be white with innocence that May  
Has set aside, and God in children's eyes,  
To win our hearts to wonder at His love?"

— JULIE M. LIPPMAN, in *S. S. Times*.

\* \* \*  
To have the Spirit of God within us, and to live our lives as utterances of that Spirit — the glory and the privilege are past the power of words to express, or of thoughts to think! Yet it is the human privilege of every one of us; the very purpose for which we were created. To know Christ intimately in His ever-present, immortal personality — more intimately than He could have been known even to those who gathered about Him and loved Him in His holy humanity — this is the gift offered to us upon whom His glory has been unfolding through the ages. And yet how blind we are to the heavenly opportunity! — LUCY LARCOM, in "The Unseen Friend."

\* \* \*  
"Casting all your care upon Him, for He careth for you." Sometimes like a wild deluge, sweeping all before it, and sometimes like the continual dropping of water — so does care mar our peace. That we shall some day fall by the hand of Saul; that we shall be left to starve or pine away our days in a respectable workhouse; that we shall never be able to get through the difficulties of the coming days or weeks; household cares, family cares, business cares, cares about servants, children, money; crushing cares, and cares that buzz around the soul like a swarm of gnats on a summer's day — what rest can there be for a soul thus beset? But when we once learn to live by faith, believing that our Father loves us, and will not forget or forsake us, but is pledged to supply all our needs; when we acquire the holy habit of talking to Him about all, and handing over all to Him, at the moment that the tiniest shadow is cast upon the soul; when we accept insult and

annoyance and interruption, coming to us from whatever quarter, as being His permission, and, therefore, as part of His dear will for us — then we have learned the secret of the Gospel of Rest. — Rev. F. B. Meyer.

\* \* \*  
"God is His own interpreter, and He will make it plain." I am standing among the discordances of a crowded workshop: I see one passing the metal through the fire and molding it into forms; and one with axe and hammer building a frame; and one with crucial chisel and plane, forming the monster tubes; and one adjusting the keys. No melodies, no harmonies there. But the scene changes. I am standing in a vaulted cathedral, with its soft, dim, religious light. Yonder is the stately instrument with genius at the keys. Hark! there come whisperings of melody, ripples of melody, drippings of melody, gushings of melody, trumpet-tones of melody, orchestral bursts of melody, diapason thunders of melody, that roll through the arched magnificence. Time is the workshop, eternity the vaulted cathedral; time the process, eternity the completion; time the discordance, eternity the melodies, the song, the jubilate, forever, "For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." — George Douglas, D. D.

Professions and Occupations  
For Women.

## XIX.

**I**N this series of practical and helpful papers for girls there have already appeared the following: "Stenography and Type-writing," "Journalism," "Sloyd," "Floriculture," "Nursing," "Millinery," "Teaching the Deaf," "Public School Teaching," "Architecture," "The Ministry," "The Law," "Deaconess Work," "Composition and Proof-reading," "Farming," "Writing for the Press," "Engraving and Designing," "Public Library Work," and "Business." Others yet to follow are: "Medicine," and "Wife and Mother."

## COMMERCIAL ART.

G. E. Walsh.

**T**HE prostitution of art to mere money-making has been condemned in all ages, and it certainly does seem inconsistent with high art for a great genius to sell his gifts for money; but in this age of general aesthetic culture the demand for pretty and well-executed paintings and works of art is so great that the best artists cannot be depended upon to fill the orders. There has consequently grown up a "commercial art" — an art that reflects the great masterpieces, but does not pretend to be the work of geniuses. We require paintings in our homes that will cost only a trifle, sketches and paintings on glass, china, bric-a-brac, linen, shells, and various other articles. This work should more especially be called "commercial art," although it is executed skillfully and rapidly, and by many who have considerable gifts for painting and drawing.

A large class of women have entered this line of work, and the greater part of the paintings on china, holiday novelties, glass, and bric-a-brac are executed by women. Our large department stores are full of this hand-painted work, and the demand is so general that hundreds of thousands of dollars are spent upon these small luxuries. A hand-painted piece of bric-a-brac brings a fair price, and to a skillful artist it affords living profits. A great many of our gifted painters do more or less of this "huck-work," finding it amusing and profitable as a change from their more arduous labors. It is quite common now for literary men to engage in journalistic work for the money that is in it, and likewise for the artist to dabble in "commercial art" just enough to keep in touch with the times and to increase the size of their pocket-books.

Women have more natural gifts for painting on bric-a-brac and household novelties than men, for their intuitive gifts tell them what sketches are most desirable for the home. Painting on china is their special forte. If one has a natural gift for drawing and painting, and is forced to make her own living, there is a good avenue for pretty steady employment in painting. Something more than the gift for copying, however, should be possessed by such an artist. She should be able to originate — not necessarily great pictures or artistic combinations — but small sketches, studies from nature, flowers, or animals. Any little artistic expression that has a distinctive charm of its own will do more in selling one's goods than the most skillfully copied picture. Studying nature in the fields and woods will give one hints that cannot be obtained from books. A lover of animals cannot do better than to study them minutely at all times, and make herself perfect in drawing them. A woman

who loved fishes studied them and their surroundings every summer during her vacation, and in time she made the most exquisite fish sets that ever graced a table. There was a demand for her work immediately, and she obtained high prices for every set. No two sets were alike. Every fish was accurate to life, and distinctive. The purling brook, the sea algae, the moss, the pond-weeds surrounding the fish in their natural habitat, were artistically and scientifically executed. In time she extended her fish paintings to bric-a-brac, shells, and small pictures. In short, she became an authority upon fish, and made a handsome income.

Another woman perfected herself in bird-life. She sketched every bird from real life, filling in those that she could not get by copying the stuffed models in a museum. The nests and natural haunts of birds were studied carefully. She made her whole life glow with accurate pictures of the songsters of the fields.

There are many other special lines of study that the "commercial artist" could pursue and make profitable. The motto should be to master one particular field, and know something about every other line of artistic study. In order to fill orders for large houses it is necessary to be able to vary the pictures sufficiently to satisfy the buying public. This need not be done, however, at the expense of the one particular line of study. The latter in time will enable one to command higher prices and to live a more or less independent life.

With a fair gift for drawing and painting, and some original talents for making new pictures and combinations, a woman should endeavor to get some permanent work in a large house, or attempt to establish a trade independent of any particular dealer. Nearly every store is willing to take well-executed paintings, especially unique novelties for the holiday season, and place them upon sale, with the understanding that they are to be called for if not sold. Some stores will bargain for a good lot outright, paying possibly a small sum for them, and later ordering more if they take well with the public. Probably the ingenuity for designing novel holiday presents is really more important than the gift for painting. Every store is on the lookout for something new — something that no rival store has in stock. A monopoly of a certain line of goods will always attract trade, and anything that will draw customers to their stores will pay them. In beginning work of this kind it is consequently better to think carefully of the ground-work of the whole painting, and not attempt to model after somebody else's idea. Make the object a genuine novelty in shape, usefulness, or painting.

A number of these household articles or holiday presents, designed and painted at home, should be taken to the bric-a-brac stores or department stores long before the midwinter holiday season, or they may be sent by express. A letter explaining the whole matter will receive attention, and a reputable store will treat you honestly, either retaining the goods or returning them to you by express at your expense. One order filled will make room for others, and the buyers for the stores soon learn where they can get the best work, and their orders are placed accordingly.

Most of these novelties must sell at retail for small sums — from twenty-five cents to a dollar or two — and they must be simple, and made rapidly, in order to realize any profits. Elaborate and expensive articles do not pay the beginner. She must be content with ten to fifty cents for each article, including cost of material, and in order to make a living at these rates it will be necessary to turn them out by the score. The beginner will despair of ever making much out of such work, but as she practices she will be surprised to see how fast the brush and hand will move in time. An experienced painter will finish a picture or sketch of flower or bird with a few skillful movements of the brush. Once the design is originated and proves a success, it can be copied by the scores; for if a demand is once established, a store will order the novelties by the gross, and not by the dozen.

Another way to enter "commercial art" is to obtain a position in some establishment where they make a business of preparing novelties for the trade. A foothold in such an establishment at \$5 per week will pay one in the end for the discipline and experience she gets. During the busy season there is a demand for extra painters, and it is possible to get temporary work. Later many will have to be discharged, but the most skillful workers are the ones that are retained for permanent employment.

Everything depends upon the individual then.

Wages are paid all the way from \$5 to \$30 per week for those engaged in painting on glass, pictures, shells, bric-a-brac, etc. The more skillful artists do piece work. They are paid so much for each design and each article painted. As long practice has made them perfect, they make more wages in this way and give better satisfaction to their employers. A good designer for such an establishment is paid a handsome salary. She may not be possessed of any particular gift for painting, but she knows what the public wants, and can give the right hints and suggestions to others around her. She orders the work, and gives a system to the whole place.

There is another field open to the "commercial artist" today that pays well, and that is making illustrations for the papers and magazines. This class of work ranges all the way from the rude sketches made hastily for the daily papers to the finest work appearing in the best monthly magazines. Payments are made accordingly. While one artist may receive three or four hundred dollars for one magazine picture, another will be satisfied with fifty cents for a cheap sketch for the daily press. Between these extremes are all grades that pay more or less satisfactorily. Regular artists are attached to every illustrated paper or magazine, who may draw fair or meagre salaries according to the success of the publication. On the whole, however, the work is pleasant and fairly remunerative.

New York City.

## THE SIN OF WORRYING.

**T**HIS is one of the commonest of sins. It also is one of the most reprehensible. Many to whom gross temptations present no attractions yield to this one almost without a struggle. It is wholly unreasonable and, when allowed to become a habit, it is full of torment. It spoils one's own peace and renders one a source of continual distress and annoyance to others.

Worrying is fretting because matters have gone wrong or are supposed to be destined to go wrong. If the former be true, worrying does no good, even when we are conscious of having been in fault. Go to work bravely and remedy what is amiss, so far as possible, and what cannot be remedied bear with Christian patience and courage. If the latter be true, do not assume that the threatening evil must befall, but do your best to prevent or lessen it, and remember that God allows evil as well as good to happen, that seeming evil often results in blessing, and that, should the worst come, probably in time you will find reason to thank God for it.

No one has any right to throw the doubt upon the Divine wisdom and goodness which worrying involves. No one may rightly depress and discourage others thus. Worrying is distrust of God. It is refusing to believe that His promises are true and that His power is invincible. It is peculiarly dangerous and disheartening because it finds such a field in the realm of little things. It promotes peevishness, suspicion and needless fault-finding. It warps one's sense of moral proportion, making light of serious things and magnifying molehills into mountains.

Cheerfulness is as truly a Christian duty as truthfulness, and worrying undermines both. Let us trust in God and fear not. Cultivate hopefulness, and the worries of life will take on a less formidable aspect or will vanish altogether. — Congregationalist.

## THE FEAR OF THUNDER.

**E**LECTRIC storms are far less dangerous than the majority of people imagine," writes Edward W. Bok in *Jane Ladies' Home Journal*. "That a severe lightning storm is terrifying admits of no question, and will sometimes bring uneasiness to the heart of the strongest man. But the real danger is slight. The chance of lightning striking a house, for example, is not one in a million. Particularly is this true in cities, strong as most of them are with electric wires. The greater danger from electric storms is in the country, and even there the danger may be lessened if the simplest and most common-sense of precautions are exercised. The surest electric conductor is a draught, and if, when a thunder-storm approaches, it is seen that all windows and doors liable to occasion a draught are kept closed, the danger is at once reduced to a minimum. If a woman is 'caught' out in a thunder-storm the safest shelter is a house; the most dangerous a tree, particularly an oak tree. It is a peculiar, but nevertheless a proven, fact, that the oak is the most susceptible of all trees to a current of electricity. Over fifty per cent. of trees struck by lightning storms during one summer, the Government statistician tells us, were oaks, while the beech tree was the least harmed. Therefore, the worst possible place of shelter in an electric storm is under an oak tree, while, by all odds, the safest place is in a house and out of a draught. . . . The actual danger (from an electric storm) is, in truth, not from the lightning nor the thunder, but from the nervous condition into which women allow themselves to fall. And this is a danger which they can avoid. A little calm thought and a few grains of common sense will do it."

## NOT DEAD, BUT SLEEPETH.

Mrs. M. S. Case.

Alice is not dead, but sleepeth  
 'Neath the grassy, flower-strown mound;  
 Sleeping in the snow-white casket,  
 Yet with life immortal crowned.

White-robed, waxes as the lilies  
 Of the valley in her hand.  
 Thus she passed beyond our vision,  
 Borne unto the silent land.

Peacefully her form is resting  
 After months of weariness,  
 Which her loved ones sought to lighten  
 With fond care and bright caress.

When we saw her fair and radiant,  
 Bridesmaid of a year ago,  
 Little dreamed we then how transient  
 Would her life be here below.

For its sky was full of promise  
 With her music and her school;  
 Still sweet lessons she is learning,  
 When so gently Christ doth rule.

And she now more truly liveth  
 Than when with us on the earth;  
 There her pleasures are abiding,  
 And her joys of real worth.

There the harmony is perfect  
 With the instruments of gold,  
 There the friendships are unbroken,  
 And sweet peace doth all entold.

In that upward glanceth so earnest,  
 As her spirit took its flight,  
 It may be a heavenly vision  
 Dawned upon her earthly sight; —

And a convoy of bright angels  
 Lingered near her soul to bear  
 To the other loved ones, dwelling  
 In the Father's mansions fair.

Happy change! While she was ever  
 Cherished here most tenderly,  
 There our weary, patient darling  
 Evermore from pain is free.

And we would not thence recall her,  
 To this life's uncertain way,  
 For the Lord who has taken  
 Her to dwell in cloudless day.

Highland Park, Conn.

## CURRENT ART.

Jeannette M. Dougherty.

THE season just closing in the art calendar has been remarkable for the treasures exhibited. The crowds that have thronged art museums and picture galleries the entire season have been unprecedented. All Chicago has been sight-seeing, and the fad for art receptions has been productive of good results. Society has given art receptions, churches have had art receptions, fashionable clubs have had art receptions; and in the last, interest has been stimulated by prizes amounting to several hundred dollars. Art receptions have swept over the city from Jackson Park to the Lake Shore drive; but the chief interests have centered in the Art Institute, where the public had a royal feast of beautiful and great sights that followed each other in close succession. What is said of this place is true of other cities; while many small towns throughout the country have had, through their Art Leagues and the work of the Central Art Association, exhibitions of paintings, particularly of American artists.

The two finest private galleries in the city have been opened once to the public for benevolent purposes. Mr. and Mrs. Potter Palmer tendered their art galleries one afternoon for the benefit of the Students' Fund of the Chicago University. The art galleries of Mr. James W. Ellsworth were opened to the public one day and evening last week for the benefit of the vacation school fund. Mr. Ellsworth is said to have one of the finest collections of American paintings in the United States. Besides the fine paintings there are in both homes rare art treasures gathered from all parts of the world.

One of the most interesting exhibits was the magnificent and valuable tapestries loaned by Mr. Charles Flouke, of Washington. These presented an opportunity to see rare examples of textile art from the Gobelin weavers and studios famous throughout the world. These tapestries originally hung in the Barberini Palace at Rome; many of them hold a special interest from their historical subjects; as the Constantine series, for instance, which illustrates scenes in the life of Constantine the Great, the first Christian emperor of Rome. The borders are rich in decorative design and full of historic interest because of the crown and arms of the Barberini family of Royal France and of Navarre; while in the centre of the top border of each tapestry in this series is a rose cartouch on which are the letters P. X., in gold, meaning "Peace in Christ." Thus with highest art is coupled the expression of Christian reverence and faith. The series, Judith and Holofernes, was especially interesting, the scenes being from the book of Judith as printed in the earlier editions of the Old Testament. These rare pieces bear the names of two of the most celebrated tapestry artists Flanders produced. In addition to the strong character of the personages represented, the tapestries are remarkable for their beautiful,

harmonious coloring, while age has only softened (not faded) the delicate blending of shades. The Flouke tapestries and Vonnich paintings visited Chicago before going East, which goes to show that the West is holding her place in the art world. In fact, Hamlin Garland has remarked that the East is looking with considerable respect on Chicago's activity in art.

The paintings of Robert W. Vonnich possessed a charm peculiarly their own. The fine portraits were set off by beautiful backgrounds of drapery, portraiture or rich bit of tapestry, which gave a soft, harmonious coloring that was delightful. The exhibit was popular; those who saw the pictures once wanted to go again, and those who missed the opportunity heard so much of them that they regretted their loss. Boston Museum of Fine Arts has invited Mr. Vonnich to make a special exhibit of his work for them next fall. He is the first American thus honored with an invitation for individual work to be exhibited at their Art Museum.

Following Vonnich came August Franzen of New York, and in the same gallery where Vonnich's pictures had been so admired was Franzen's exhibit, equally as good, but so entirely different in style and treatment that there was no comparison of these two artists, who are personal friends and admirers of each other's work. Franzen's portraits had none of the accessories of background to bring out any delicacy of face or figure; but he paints to bring out the character represented, with an earnestness of purpose that is felt throughout his entire work. His portrait of Eugene Field incited much pleasing comment. The exhibit was one that from its striking originality would grow more attractive the oftener seen. The following quotation from Mr. Franzen might be called the gist of his painting: "That art is pure and true which is not imitative, but deals with the underlying principles and motives of human life, representing and manifesting the dignity of intelligence, of labor and self-government; a religious and human art above all class distinction expressing what is divine in nature and what is divine in man." Both Robert Vonnich and August Franzen have just left this city after spending some time here on portrait work.

No pictures attracted more attention at the World's Fair than the Swedish exhibit. Mr. Anders L. Zorn was the Commissioner for Fine Arts from Sweden, and during the Fair it was arranged that he should procure representative Swedish paintings to be exhibited in the principal art centres of the United States. The exhibit of the works of contemporary Swedish artists was a rare treat. There were nearly two hundred paintings, and these by the foremost artists of Sweden. Mr. Zorn, while one of the youngest artists, is among the greatest, and is best known in this country. People who crowded the galleries asked of each other, "Do you suppose the brilliant coloring of landscape, sea and sky is natural to that northern clime?" Yet such was the strength and beauty that they moved away, saying, "Though I never saw such landscape and sky, yet I know the artist did, that he painted with truth and fidelity." This is what Ruskin would call losing ourselves and entering into the artist's work, thinking his thoughts and feeling his emotions. There was a keen relish about the work as if it was newly discovered power. One left the paintings with a feeling of new life; there was no dull, tame, conventional treatment, but all was so invigorating that you felt stimulated and refreshed. Every one admired the "Snowstorm" by Per Ekstrom, which was purchased by the Pennsylvania Academy. Besides the Pennsylvania Academy of the Fine Arts and the Art Institute of Chicago the following were interested in this exhibit: The Cincinnati Museum Association, the St. Louis School and Museum of Fine Arts, the Boston Art Club, and the Pratt Institute of Brooklyn.

The above brief mention is of only a part of the exhibits that have come to us during the season. The Doré Gallery will remain at the Art Institute this summer. The fact that the pictures are both praised and criticised, preached about, lectured upon and talked of, adds to the general interest and creates in people a desire to see for themselves.

The fine piece of sculpture called "The Sluggard," by Sir Frederick Leighton, that has been in the Art Institute since the World's Fair, was recently sent back to London where the artist's works were being collected for a sale. It is a source of sincere regret that the bronze did not find a permanent home in this country. One of the last letters written by the late artist was in regard to this piece, expressing his desire that it should remain here.

Chicago, Ill.

## BITS OF FUN.

"In the last church fair did the ladies take part?" Mr. Slimpuse: "No; they took all." — *Christian Work.*

The healthfulness of Lynton, a summer resort in Devon, England, is advertised by this story: —

Recently a visitor began to talk to an old man at Lynton, and asked him his age; whereupon he said, "I am just over seventy."

"Well," said the visitor, "you look as if you had a good many years to live yet. At what age did your father die?"

"Father dead?" said the man, looking surprised. "Father isn't dead; he's upstairs putting his grandfather to bed!" — *Exchange.*

"That there thin chicken with the drabbed feathers," said the farmer to the summer boarder, "is the one I call the Socialist. Know

why?" Of course the boarder did not know. "Well, I'll tell you. I call him that 'cause he spends so much time chasing the other chickens to get their visitors away from 'em that he don't find no time to pick up none for himself." — *Indianapolis Journal.*

## Boys and Girls.

## GRANDMA-LAND.

There's a wonderful country far away,  
 And its name is Grandma-Land;  
 'Tis a beautiful, glorious, witching place  
 With grandmas on every hand.  
 Everywhere you may look or go,  
 Everywhere that the breezes blow,  
 Just grandmamas! Just grandmamas!

In this wonderful country far away  
 Where grandmamas abide,  
 In this beautiful, witching Grandma-Land  
 The Good Things wait on every side —

— Jam and jelly-cake heaped in piles;

Tarts and candy 'round for miles;

Just Good Things here! Just Good Things

there!

In this wonderful country far away  
 Where blow the candy breezes,  
 In this beautiful, glorious pudding-land  
 Each child does just as he pleases.  
 All through the day, all through the  
 day,  
 Every single child has his way.  
 Each his own way! Just as he pleases!

In this wonderful country far away —  
 In this gorgeous grandma-clime —  
 When tired children can eat no more,  
 There are stories of "Ones on a Time,"

Stories are told and songs are sung,

Of when the grandmamas were

young, —

"Once on a Time!" "Well, let me see!"

To this wonderful country far, afar,  
 Where only Good Things stay,

To this beautiful, glorious Grandma-Land

Good children only find the way.

But when they sleep and when they

dream

— Away they float on the gliding stream

To Grandma-Land! To Grandma-Land!

— *HAYDEN CARRUTH, in Harper's Round Table.*

## THE FAMILY HONOR.

Rev. Leander S. Keyser.

GOOD-BY had been said to father and mother and other friends, a last fond look taken of the old home, and Howard Landgrave was on his way to the station.

"Howard, I hear you're goin' to the city," said an old neighbor who met him on the road.

"Yes, sir, I am," Howard replied.

"There'll be lots o' temptations there for a boy," the neighbor remarked. "It'll not be like the country. But let me say, I've known the Landgraves ever since I've known anybody, an' I've never heard o' one of 'em doin' a disgraceful thing. Landgrave's a good name. Always keep it bright an' clean as it is now. If temptations come, remember that you're a Landgrave, and keep up the family honor."

"I'll do my best," promised Howard.

"Good! Well said! And God help you, my boy! Good-by."

The old man's words rang in Howard's ears as he was whirled in the lightning express train toward the city, and he made a resolve good and strong never to sully the family name. He little thought how soon temptation would assail him, or in what peculiar guise it would come. His wages being small, he was compelled to take cheap lodgings, and so he secured a dingy little room, with scant furniture and threadbare carpet, in the third story of a large building.

For several evenings he continued to worry through the tedium of the long hours before bedtime. One evening, however, his discontentment, which had been smoldering in his heart for a week, broke out into speech.

"What a miserable, stuffy little room this is!" he murmured. "I don't believe I can bear to spend the evening up here alone. It's too gloomy to read, and there's nobody to talk to. I'll go down on the street and get some fresh air."

For awhile he felt relieved and interested as he sauntered along the brilliantly lighted streets, and amused himself by studying the faces of the people he met; but this soon grew monotonous, and he muttered to himself: —

"In all this crowd I don't know a person, and no one knows me. What wouldn't I give for just one friend to talk to!"

The feeling of loneliness grew upon him as the hours dragged along, and he did not know what to do with himself. How awkward and constrained he felt on the street with no company! At about ten o'clock, in an utterly dejected mood, he climbed the long flights of stairs to his uninhabited "den," as he scornfully called his room, and flung himself on his bed, where he lay sobbing for very homesickness. If he only had a pleasant place in which to pass the long evenings!

The next day a young man who worked in the same establishment said to Howard: —

"I saw you on the street last night and thought you looked lonely."

"I felt so — decidedly," Howard admitted frankly.

"Meet me tonight at half-past seven on the corner of Main and Lincoln Streets, and I'll take you to a place where you can spend an evening pleasantly with clever, sociable people."

At the appointed hour that evening the two met on the street corner. Howard's companion took him by the arm in a familiar way, and together they sauntered along the streets, the country boy feeling a sense of cheer and good-fellowship in having a friend at his side. They walked on several blocks, and then turned into a large, elegant hotel, the doors swinging back noiselessly at their touch.

"This way," said young Roberts, Howard's new-found friend.

They crossed the elegant, brilliantly lighted office to the billiard-room. All the furnishings were rich and attractive. Many of the men present had an air of intelligence and refinement. It was indeed a gilded place.

"This is a great improvement on a small, lonely den in the third story, isn't it?" asked young Roberts. "It seems like living to spend an evening in an elegant place like this."

The boys stood looking at the men engaged in the several games. Howard felt ill at ease. In a few minutes his friend asked him to take part in a game. Howard excused himself on the ground that he knew nothing about billiards.

"You can learn," urged Roberts. "Come, take a cigar, and then let's have a game together. It will make the evening pass like an express-train. Come along."

"No, I neither smoke nor play. Go ahead, and I'll look on awhile."

As Howard watched the game, and noted the intense interest of the players, a flood of thoughts rushed through his mind. Why should he not give up his evenings to this kind of enjoyment? They would never be dull if he did. He could spend a few hours here each evening and beguile the time, and then go to his room to sleep. The day to business, the evening to pleasure — was not that the ideal kind of a life to live? It was a crisis in the country boy's life.

Then something else attracted his attention. He observed that many men, young and old, passed from the billiard-room into another room. The folding doors being opened for a moment, he saw that it was a bar, with men drinking at the counter and glasses clinking. Presently a young man, well-dressed and intelligent-looking, but with a flushed face, came staggering from the bar-room, indulging in a boisterous song; but he was quickly taken in charge and hurried from the place. A thought flashed into Howard's mind: "What would my father and mother think if they knew I was in such a place as this? What if old Mr. Benson should see me in a resort where drunks are being made? He would say, 'Is this the way you are keeping up the family honor? A Landgrave never went into such places. I'm not going to be the first to tarnish the good old name."

With this stout resolve he hurried from the hotel without even bidding Roberts, his tempter, good-evening. On the street, however, he came to a standstill.

"Roberts is the only one who ever offered to be sociable with me since I came to the city," he said, bitterly. "Not a member of the church or Epworth League or Young Men's Christian Association has spoken to me."

He felt rebellious for a few minutes, and was tempted to go back to the hotel. But a better feeling prevailed.

"Pshaw!" he said, straightening himself up with manly dignity. "A Landgrave doesn't need to be treated like a child. If good company doesn't seek for me, I'll seek for it. I can find the Y. M. C. A. rooms myself, without being run after. The Landgraves were men and women!"

And he found the Y. M. C. A. building that very evening. The young men gave him a cordial welcome, and he spent a pleasant hour in the well-furnished reading-room. Several months later Farmer Benson, greatly to his surprise and delight, received the following letter: —

DEAR FRIEND: I want to thank you for your advice. I think I am maintaining the family honor, as you suggested. Having become a Christian, I have united with the church, and find many friends to help and cheer me.

Yours gratefully

HOWARD LANDGRAVE.

"The family honor won't suffer in that boy's hands," chuckled the old farmer.

Dayton, Ohio.

## Editorial.

## THE MAIN WORK OF LIFE.

THE main work of our life may be variously phrased, but one way of expressing it would be as follows: To take the natural elements of our character, and by bringing them into close, permanent contact with Jesus, get them so purified and mellowed, so ennobled and sublimated, that the grossness and dross shall depart, while the excellence remains. The great thing is to put ourselves where we can have brought to bear upon us the tremendous educative influence which comes from the warm, close, personal friendship of a truly great and good man. There is nothing more precious or powerful. When we stand continually where we see the workings of his mind, watch the nobility of his impulses, feel the great sweep of his wide-reaching affections, everything small or base within us is rebuked, and we put on, without fully knowing it, similar habits of soul.

It was precisely in this way that the Apostle John became so wonderfully transformed, so radically changed. He was in the beginning a son of thunder, vehement and violent, ready to call down fire from heaven to consume his enemies, bent on securing the first place at the right hand of power. But after his prolonged intercourse with Jesus, his zeal became chastened, his ambition turned into worthier channels. He grew into likeness with Him whom he loved so truly, and became the disciple whom Jesus especially loved. It seems clear that he was the most receptive of all the Twelve, the one in whom the love of Christ had freest course, and hence there was less difficulty in effecting the transformation. He remained to some extent John, not James or Peter or Paul. The lines of his being were not obliterated or blotted out, but they were wonderfully touched up and toned down and added to, until a very different picture was formed upon them — a picture of rarest beauty and marvelous completeness. What occurred in the case of the son of Zebedee may occur in the case of any other son under the wide heavens. We may get into, and stay in, the very presence of the Son of Man, and so become altogether like Him — each one like Him, yet each one somewhat different. It is a glorious work that may well absorb and thrill us.

## WITH THE UNDERSTANDING ALSO.

THE Apostle Paul very emphatically and fittingly declares that he will use his mind as well as his spirit in his praying and singing. It would certainly be well if all who engage in the public exercises of the sanctuary made the same resolve. He who leads in prayer should have both feeling and thought, piety and judgment, faith and reason, divine unction and human common sense, or he will scarcely meet the requirements of the occasion. And they who sing should have their soul full of praise for Jesus while their voice is full of melody for man; the love of God should be in their heart and the knowledge of music in their head. Only thus can the highest results be reached. And all who preach should follow the same good rule, seeing to it that, on the one side, tones are natural, words are plain, manner is engaging, argument convincing, while, on the other side, the Cross is displayed and the way of salvation made plain.

But a far more important application of Paul's precept than any of these is found in daily life. If the Christian is to live as he ought, he must pay strict attention to both spirit and understanding, motive and achievement, sincerity of feeling and conformity to fact. There is this twofold excellence to be gained, this double standard to be always held in view. The perfect Christian gives equal heed to the inward and the outward, the subject and the object, the aim of the actor and the right finish of the action. These are two very distinct things. One may excel greatly in the former, in meaning to do right, yet be extremely deficient in the latter, in really doing the right, for lack of knowing what that right thing is. He may even think he is doing God a service while he is killing God's children. All history shows that vile deeds can be done with good intentions by men whose eyes are holden, whose understandings are not yet enlightened, who through ignorance or prejudice or the unconscious influence of their own interests, their early associations, oppose reforms and hinder the progress of the world even when they desire to help. It is not enough to have a good will, very valuable though

that is. There must be also adequate comprehension of the thing that really needs to be done, the thing demanded by the circumstances of the case, and sure to produce the highest welfare of all concerned.

## EDIFICATION BY DISCUSSION.

D. R. DALE, the famous preacher and author who was called to service in the upper sanctuary last year, used to say that he grudged Methodism Wesley's Protestant translation of the Romish confessional — the class-meeting. He was quick to see the value of that institution in supplying a want for which the Congregational form of worship made no provision. Free and frank conference about the questions which occupy much of the thought of intelligent Christians, must be of immense service both to pastors and people. The unreserved talk natural to a more or less private gathering of brethren is bound to be very helpful when it enlarges its area so as to embrace discussion of the hindrances to spiritual progress arising out of the social and intellectual conditions of the day, of the significance of the modifications of doctrinal views which cause so much alarm to the older members, and of the perils to the faith of the young which lurk in the thousand and one theories of a transition period in theological thought. Such a range of conversation is much more extensive than that defined by the old conception of a Methodist class-meeting, but followers of John Wesley are elastic enough in their methods to secure the greatest possible good of the greatest possible number in any generation. It is manifest that the intellectual and spiritual necessities of our time demand for our church members private conferences in which edification could be promoted by judicious discussion.

There seems to be an increasing dislike in certain cultured and refined quarters to those frank and full disclosures of the inner life in which our fathers delighted. On the causes of that dislike, or how they might be removed, we need not linger now. It is sufficient for our present purpose to emphasize their existence, and to call attention to the fact that along with this reserve is to be found a growing desire for meetings for Christian intercourse, union in prayer, and the interchange of thought on matters that affect the general good as well as the growth of each individual soul in holiness. A striking manifestation of the craving for such gatherings is to be seen in the readiness of so many to attend a Bible reading where some teacher undertakes to instruct others on the most difficult and perplexing points in divine revelation. It happens but too often that such a teacher is only self-authorized, handicapped by ignorance of what he professes to teach, and that he makes up by dogmatical setting forth of his views what he lacks in knowledge. Such meetings too frequently foster a spirit of religious dilettantism and maudlin piety which is inimical to the development of a robust Christianity. The wise way to prevent that evil is not to condemn the meetings, but to conduct them in such a way as to sterilize what in them is hurtful and to cherish into more healthy strengthfulness what in them is good. The fact that members of our churches seeking fuller light and leading find both pleasure and profit in such meetings, is itself a proof that here is a field to be occupied and a duty to be discharged.

Wherever private conferences are organized it must be carefully borne in mind that the discussion is to be for edification. Discussion may be carried on so as to be fruitless of any good results. Few things are less edifying than arguments about disputed points of dogma, or attempts to decipher the hieroglyphics of prophecy around which the fires of controversy have raged so long. There is a more excellent way. Let the real, heart-felt and mind-burdening difficulties of Christians be honestly stated, and let each contribute what light he possesses to the enlightenment of his brother's darkness. Then edification will come through discussion. The bonds of Christian fellowship will be strengthened; an educational instrument of increasing value will be furnished for mental and spiritual culture; and character will be built up into a solidity not to be attained in the individual search after goodness. The community of thought and helpfulness offered in the mutual conference of believers opens the door into that brotherhood of saints which ought more and more to become the ideal of the church of Jesus Christ — a brotherhood which not only points out the path to the heights of holiness, but strengthens faltering feet to scale the lofty peaks.

## Another Rare Opportunity.

THE Eighth International Sunday-school Convention will hold a four days' session in Tremont Temple, Boston, beginning Tuesday, June 23, and closing Friday, June 26, with meetings every morning, afternoon and evening intervening. As a prefatory statement containing an outline of the many good things to be expected, our readers are requested to turn to the article upon the 11th page entitled "International Sunday-school Convention." Mr. D. L. Moody, the famous evangelist, will conduct every day a morning meeting at 9 o'clock and speak for twenty minutes at a popular service to be held every noon for forty-five minutes in Tremont Temple. The other speakers will include Hon. John Wanamaker, Rev. Dr. John Hall, Rev. Dr. John Potts, B. F. Jacobs, and members of the International Sunday-school Lesson Committee.

Rarely are the Christian people of Boston and vicinity, and, indeed, of all New England, favored with an assemblage of Christian workers that will contribute more of instruction, edification and inspiration. We hope our ministers and churches will enter heartily and enthusiastically into the labors and joys of this goodly fellowship. To our Methodism this convention offers an unusual privilege as well as a distinct responsibility. We trust, for the reputation of our church, that we shall as eagerly and generously as our sister denominations share both in the privilege and the responsibility.

## The Color Line in St. Louis.

IT appears that the hotels in St. Louis attempted to exclude the Afro-American delegates to the Republican Presidential Convention, by refusing at first to entertain them, and would probably have succeeded in asserting the color line but for the manly and courageous course of the Massachusetts delegation. This delegation contained two honorable black men, and the Southern Hotel, where it was arranged for the representatives of this commonwealth to stay, was at once informed that it must entertain all, or none would remain. Senator Lodge foreshadowed the stand that was to be taken in his speech in Boston before the Lincoln Club when he declared that "if any hotel refuses accommodation to one delegate, it will have to refuse accommodation to all delegates." W. Murray Crane, of the Massachusetts delegation, who took a most heroic stand in the matter and would submit to no compromise, in a telegram from St. Louis to the Springfield Republicans stated how the hotels made their capitulation. He said: "William Russell Allen, of Pittsfield, who owns the Southern Hotel, happened to be here and noticed the importance of the situation, and led off with his hotel in admitting colored delegates, and was instrumental in persuading the other hotels to adopt the same course, so that all are now taking delegates regardless of color." It thus appears again that nigrophobia is very susceptible to money considerations. It is hoped that it will be a long day before a Republican National Convention is located in a city dominated by this odious race prejudice.

The *Cleveland Leader* thus points a very forcible contrast with a moral: —

"The contrast between the way that colored delegates to the Methodist General Conference were treated in Cleveland, and the manner in which colored delegates to the Republican National Convention are being dealt with in St. Louis by the hotels and places of public entertainment, is instructive enough to make a lasting impression. Northern cities will be good enough for Republican national conventions hereafter."

## Shall It Be Burned?

ONE of the editors of the *Christian Standard*, in a recent editorial headed, "Commit Them to the Flames," announced his intention of putting his copy of "Growth in Holiness" into the fire before he died. He is impressed that this is the proper thing to do by the similar action of a lady whom Dr. D. Steele mentions with high commendation. Other writers on the same side have made a like suggestion, and it seems likely to be quite generally taken up in certain quarters. What shall be said of this movement? It certainly has about it a flavor of antiquity which must recommend it to those who constantly appeal to the fathers rather than to facts or Scripture for the support of their doctrine. Only it scarcely goes far enough, for in those good old times the author as well as the book was consigned to the flames. The process often proved efficacious for a little while, but truth thus temporarily crushed to earth always rose again and claimed the eternal years of God. So will it be in this case.

It is noticeable that not a single one of the opponents of this noteworthy book has given it fair treatment or granted the author credit for the motives he avows. The book simply calls, in the interest of clear thought and greater practical effectiveness, for a revision of some of the terms used and a restatement of the doctrine that shall put it in accord with the scholarship of the present day. Yet it has been stigmatized as a "repudiation of every essential feature of Wesleyan holiness," and a "subversion of fundamental Christian truth." Nothing can be farther from the fact than such statements, though they are made by men whom one expects to be careful of their words. Abuse has been heaped upon the author without stint, and the darkest predictions made as to his future in this world and the next. Such tactics may avail for

a time with the unreflecting, but they will hardly convince any whose opinions are worth counting. Curses cannot permanently take the place of arguments.

## Translation of Mrs. Mary B. Clafin.

SELDOM have we been so shocked and pained as in learning of the death of Mrs. Ex-Governor Clafin, which occurred on the 13th inst., while visiting at the home of a highly-esteemed friend, Mrs. John C. Whittin, of Whitinsville. At 11 o'clock Saturday morning she was seized with a violent illness, and survived but an hour. Apoplexy is the supposed cause of her death. She was of the well-known Davenport family of Hopkinton, and her age was 70 years and 10 months. Her father was William Davenport. She married Governor Clafin almost forty years ago, he then being in business in St. Louis. Beside her husband, she leaves two sons — Adam B. and Arthur Clafin. A daughter, Agnes, died about fifteen years ago in Rome.

Mrs. Clafin was a remarkable woman, and her life has been one of great charm, goodness and usefulness. By native endowment and the attractions which wide culture and the best social environment supply, she has been for years in this vicinity a pronounced and gratefully acknowledged leader in literary and educational circles. Few women magnified to a greater degree the charms and graces of delicate womanhood, and yet she possessed the virile judgment and sagacity of manhood. Without doubt, much of Gov. Clafin's success in political life was due to her foresight and prudence. As the wife of the Governor in 1868, '69 and '70, she not only entertained with taste and liberality, but her potent influence for good was distinctly recognized. Mrs. Clafin was famous as an entertainer, and at their Newton home she often received as hostess the most prominent people of the land. In a book recently published by T. Y. Crowell & Co., with the title "Under the Old Elms," she has described many of her visitors and incidents of their visits. There, for example, came Harriet Beecher Stowe and her brother, Henry Ward Beecher, and it was Mr. Beecher who, forty years ago, gave to the Clafin home its designation of the "Old Elms." Oliver Wendell Holmes, Judge Salmon P. Chase, Dr. Smith, the author of "America," John B. Gough, Dr. James Freeman Clarke, Whittier, Henry Wilson, Rev. Newman Hall of London, and Professor Henry Drummond have been visitors at that hospitable home. On June 12, 1882, the 70th birthday of Mrs. Stowe was celebrated on the lawn at the "Old Elms," a notable party gathering from all parts of the country.

Mrs. Clafin cherished a life-long interest in young people, and many young men and women received from her the protection and substantial aid which gave to life a new meaning and larger usefulness. As a trustee and ardent supporter of Wellesley College and Boston University, her interest in and services to both of these institutions have been of incalculable value. She was a woman of marked literary ability, expressing her thought with peculiar charm and gracefulness. For years she has been a contributor to leading religious and literary journals. Besides the book already mentioned she wrote "Brampton Sketches," "Personal Recollections of John G. Whittier," "Real Happenings." Her husband, whose every need she so devotedly anticipated in these later years of physical feebleness, will receive the most tender and prayerful sympathy of our readers in his sudden and great bereavement. The funeral services occurred at their city residence, 63 Mt. Vernon St., on Tuesday, at 2 P. M.

## The New President of the Epworth League.

WE congratulate the church at large no less than the Epworth League upon the appointment of Bishop Ninde as its new president. This action was taken by the Board of Bishops just before their adjournment at Cleveland. Bishop Ninde possesses supreme qualifications for the leadership of the great youthful host of the church which constitutes the membership of our Epworth Leagues. He stands not only for the ripest culture and for practical wisdom, but he is a model of Christian character and profound spirituality. As the official and dominating head of the great and growing organization, he will, by the power of his attractive and exalted personality, draw our young people closer to the Christ life.

At the recent meeting of the Congregational Union of England, the retiring president, Rev. J. Morland Jones, D. D., put the stress of his quite remarkable utterances upon the contention that there is now needed a renewal of the purely religious life of the church. The distinguished speaker was not pleading for the development of the mystical and perfunctory phases of a religious life, but for the specific cultivation of the spiritual intuitions of the soul. Paul was neither mystical nor perfunctory in saying, "I live; yet not I, but Christ liveth in me." This deep-flowing spiritual life is characterized by some as the "witness of the Spirit" or "full salvation." It is the birth-mark and the peculiarity of Methodism. Without it our church loses its distinguishing glory and usefulness. Our concern, as hitherto frankly expressed, has been that our Epworth Leagues were losing sight of this spiritual ideal. We are devoutly thankful, therefore, for the appointment of Bishop Ninde because we are confident that by his example, presence and coun-

so he will lead the League to seek first and always "the kingdom of God and His righteousness." We look for a new spiritual epoch for this organization.

Following are the names of those composing the new Board of Control: President, Bishop W. X. Ninde, Detroit, Mich. Appointed by the Board of Bishops: Rev. W. L. Haven, Brookline, Mass.; Rev. J. H. Coleman, D. D., Albany, N. Y.; Rev. H. H. Doherty, Ph. D., New York city; W. L. Woodcock, Altoona, Pa.; Rev. J. W. E. Bowes, D. D., Atlanta, Ga.; Rev. E. M. Mills, D. D., Elizabethtown, N. Y.; Rev. S. O. Royal, Troy, N. Y.; John A. Faits, Chattanooga, Tenn.; E. Chamberlain, Minneapolis, Minn.; C. E. Piper, Chicago, Ill.; L. J. Norton, Napa, Cal.; H. S. Copeland, M. D., Ann Arbor, Mich.; H. A. Schroeter, Covington, Ky.; F. D. Fuller, Topeka, Kan. Elected by General Conference districts: Chas. E. Magee, Boston, Mass.; Rev. E. S. Gabon, D. D., Yonkers, N. Y.; Rev. S. A. Morse, Buffalo, N. Y.; F. W. Tunnel, Germantown, Pa.; B. E. Holman, Cleveland, O.; Rev. M. M. Aiston, Griffin, Ga.; Rev. W. D. Parr, Kokomo, Ind.; Rev. J. B. Albrock, D. D., Mt. Vernon, Ia.; Rev. W. H. Jordan, Sioux Falls, S. D.; B. L. Paine, M. D., Lincoln, Neb.; Rev. J. W. Van Cleve, Mt. Vernon, Ill.; Rev. Frank Gary, Galveston, Tex.; Rev. Wm. Koenke, D. D., Belleville, Ill.; Rev. J. W. Bennett, Bozeman, Mont.

### PERSONALS.

Bon. C. C. and Mrs. Corbin returned last week from their trip abroad.

Bishop Goodsell and family, who have sailed for Europe, will be absent two years.

Rev. R. W. Munson, of Singapore, returns to America on account of the illness of his wife.

Dr. W. T. Smith, the new missionary secretary, has removed to New York to assume his duties.

President Crawford of Allegheny College delivers the Commencement address at Lawrence University.

Rev. Dr. George Elliott, of Spring Garden Church, Philadelphia, made a pleasant call at this office last week.

Bishop Foster and family are to spend the summer at Martha's Vineyard, the guests of the Camp-meeting Association.

John Clark Ridpath presents a paper this year before the Association of Writers on the question, "Is History a Science?"

Dr. M. C. B. Mason, the new secretary of the Freedmen's Aid and Southern Education Society, removes his family to Cincinnati.

Rev. Dr. Wm. Burt received a check for \$50 from Mr. C. M. Hyde, a Protestant Episcopalian, for the benefit of our work in Rome.

We are glad to know that Dr. W. H. W. Ross will continue as recording secretary of the Freedmen's Aid and Southern Education Society.

Nebraska Wesleyan University conferred the degree of D. D. upon Rev. Dwight A. Jordan, of Brooklyn, formerly of the New England Conference.

Rev. Dr. J. F. Gousher will deliver the baccalaureate sermon at Puget Sound University this month, and then go on to Alaska, returning about Aug. 1.

Rev. Dr. W. D. Kirkland, editor of Sunday-school publications of the M. E. Church, South, died June 2. He was highly appreciated and greatly beloved throughout our sister church.

Bishop Newman gave \$250 recently toward paying a judgment against an Omaha church. Bishop Newman's address will be Saratoga Springs till November next; after that San Francisco, Cal.

Dr. Robert McIntyre, formerly pastor of Grace Church, Chicago, has closed his pastorate with Trinity Church, Denver, Col., and will return to Chicago and assume the pastorate of the new St. James M. E. Church in course of construction.

The Evangelist of last week says of Dr. C. H. Parkhurst, of New York: "Dr. Parkhurst sailed on the 'Germanic' yesterday to take his usual vacation in Switzerland. He well deserves the rest, for no man in this city works harder for nine months of the year. He would break down utterly if it were not for these intervals, in which he unbends the bow."

During the cloudburst and flood which ruined a large part of Bencoe, Mo., and destroyed twenty-seven lives, the pastor of the Methodist Church, Rev. Harry White, and his wife—a bride of three weeks—were in the office of a local newspaper. The structure was carried away by the flood. Mr. White swam, supporting his wife, for a mile through the flood; she was drowned in his arms and sank into the waves before he could reach the shore. He was severely injured.

Rev. William Wilson, known as "Fiji" Wilson, died, June 1, at Derby, England, of angina pectoris. In 1853 two fellow-students, John S. Fordham and William Wilson, were appointed by the Wesleyan Conference to Fiji. They arrived at Bau in July, 1854, and walked up the streets of the blood-stained city with a sort of creeping horror. Vata-ni-Tawaki, its great temple, had been the centre of Fijian cannibalism. Under the shadow of the great banyan were the royal ovens. After horrible feasts the skin bones of the victims were placed in the forks and branches of the tree. A chunk of that tree, full of bones, is now in the British

Museum. Mr. Wilson lived to see the barbaric Fijians Christianized.

Rev. John Potts, D. D., of Toronto, Secretary of Education of the Methodist Church of Canada, will preach at Tremont St. Church next Sunday morning, June 20. Dr. Potts is in attendance upon the International Sunday-school Convention which holds its sessions in Boston next week.

Rev. Dr. Adam Miller, of Chicago, but an honored emeritus pastor of the Cincinnati Conference, is now pursuing a course of study for the degree of Ph. D. He aspires to be a Doctor of Philosophy as well as an M. D. This is a most interesting fact when we remember the Doctor is in his eighty-seventh year.

The Cleveland correspondent of the Westerner says: "Rev. Dillon Prosser, one of Cleveland's Methodist landmarks, the founder of more of her churches than any other man, is failing rapidly, and expecting soon to go over to the land of Canaan. May he have a safe crossing through a divided Jordan!"

Our sympathies are extended to Dr. Steel, editor of the *Epworth Era*, who states in the last issue: "For several days the editor has been at the bedside of his daughter, who is seriously ill at Holly Springs, Miss." We trust the daughter is out of danger, and that the anxious father is relieved of his apprehension.

At the annual meeting, held June 10, the Alumni Association of Northwestern University unanimously adopted resolutions expressive of their affectionate and exalted appreciation for Dr. Oliver Marcy upon the completion of his fifty years of work as a teacher, thirty-four of which have been spent in that institution.

We are pained to announce that John Haigh, of Somerville, is very ill with Bright's disease, and that his death is hourly expected. As a representative and successful business man, genial and philanthropic, he has made hosts of friends who will learn with great sorrow of his probably fatal illness. For many years he has been a devoted and most generous supporter of First Church, Union Square.

### BRIEFLETS.

A characteristic letter from our regular New York correspondent, "Metropolitan," will be found on page 4.

The General Missionary Committee will meet at Detroit in November.

We begin the publication this week, on page 2, of the very interesting and instructive series of contributions from the pen of Rev. C. M. Melden, Ph. D., upon "Britain's Homes and Maids of Genius."

The General Conference ordered a copy of the Episcopal Address sent free to all official members of the church whose pastor would write and ask for them. This gives the same broad outlook to the official members that was given to the General Conference.

The New England Conference Minutes, generally arranged with great care and accuracy, reveal a slip on one of the illustrations. The Granville Chapel is assigned to Wilbraham. On page 166 read under the picture "Granville" in the place of "Wilbraham," and the record will be correct.

A friend sends us the program of the fifth annual convention of the Vermont Conference Epworth League, which was held at Trinity Church, Montpelier, June 3 and 4. It is illustrated, and is decidedly the most delicate and finely gotten up of anything of the kind that we have seen. We should have been glad to have said as much before the convention was held, if the program had been sent to us in season.

The representative of Wesleyan Methodism to the General Conference, Rev. Wm. L. Watson, in a letter to the *Methodist Recorder* (London), says:—

"One wonders in listening to a series of five patriotic lectures like those now being delivered in the Armory whether such an atmosphere of self-laudation can be altogether healthy for a people, but their strong practical sense will, it is to be hoped, save them from permitting self-respect to degenerate into vainglory."

Prof. Adolf Harnack, of Berlin, is the leading church historian in Germany. His knowledge of early church history, especially of the second and third centuries, is unsurpassed. That is a remarkable declaration, therefore, from his pen, and well worthy of quotation, in which he says, concerning Jesus Christ, in referring to the results of historical criticism:—

"If historical inquiry had proved that He was an apocalyptic enthusiast or dreamer, whose words and figure had been raised by after days to the height of pure intentions and lofty thoughts, it would have been different. But who has proved it or can prove it? Beside the four written Gospels we have a fifth unwritten one, speaking more plainly and impressively in many respects than the other four—I mean the aggregate testimony of the primitive Christian Church. From it we can gather what the predominant impression of this personality was, and in what way His disciples understood His word. Certainly, His garments also are transmitted; but the simple, grand, fundamental truths which He represented, the personal sacrifice He offered, and His victory in death, became the new life in His church; and when the Apostle Paul, in Rom. 8, with divine force described this life as a life in the spirit, and in 1 Corinthians 13 as a life of love, he simply reproduced what he had seen in His Lord, Jesus Christ. In these facts historical criticism can make no change; it can only set Him in a clearer light, and heighten our reverence for the Divine, which amid a narrow world, filled with rubbish and ruin, shone

forth in a Son of Abraham. The simple Bible reader has only to read the Gospels as he has hitherto done; for the critic at last can do nothing else."

We shall commence at an early date the publication of an important series of New Testament studies upon the "Main Sources of the Greek Text of the Revisers," and other related subjects, by "Vatonomon." The special subjects treated will be: "The Ancient Bible of the Vatican, or Codex Vaticanus in Custody;" "Contents of a Convent Waste-paper Basket" (Codex Sinaiticus); "A Patriarch's Gift to a Prince" (Codex Alexandrinus); "A Divergent and Doubtless Witness" (Codex Bezae); "Some Crumbs from which the Flock did Feed" (the versions); "How the Early Fathers Quoted Scripture Dogma" — a dog with a bad name; "Result of Rummaging a Conventual Library;" "The Service of a Heretic to Orthodoxy."

One of the finest paragraphs in President C. F. Thwing's admirable baccalaureate sermon upon "The Worth of Personality," is the following:—

"Great personalities make great personalities. The power of one personality in leading to the best life is simply magnificent. The two men who have most deeply moved modern Oxford are Benjamin Jowett and T. H. Green. Greater scholars than either there have been, but not greater personalities. The regard for the one has become a cult, and the worship of the other almost a religion."

We fully concur in the following very sensible declaration made by Editor Young of the *Central Christian Advocate*:—

"The Methodist Episcopal Church is neither provincial nor narrow when she expresses the conviction that she is wholly able to train her own young people. She is simply giving voice to a just confidence in her resources, and acknowledging her responsibility in the sight of God and man. Interdenominational comity is a good thing, but so also is denominational loyalty. Our children should be taught to be broad-minded, liberal Christians; but while that is true, there is no reason why our own literature should be crowded out of their hands and hearts by periodicals prepared by persons who do not understand the genius of Methodism nor sympathize with its spirit."

The Annual Report of the trustees and librarians of the Public Library of the city of Boston for 1895 is upon our table. The trustees show the growing interest in the Library on the part of the people, and the constant enlargement of the circulation. The whole number of volumes now constituting the Library is 628,297, of which 158,423 are in the branches. About 15,000 can be taken from the shelves by the visitors themselves. The expenditure for books last year was \$24,918.24; of this amount \$10,000 went to the branches. The librarian describes the working of the new delivery system—the early difficulties in its use, and the ways by which they were overcome. The Report contains an account of the branches, and an appendix with various subordinate reports.

### THE DAY AT BUNKER HILL.

THOUGH a defeat to American arms, the action at Bunker Hill was great in its effects. The battle did not stand alone, rather was it an event in a series. Much had gone before and led up to the engagement; much more was to follow the clash of arms. The fire at Bunker Hill was the glow of the fuse before reaching the magazine; it was the break in the landslide destined to cover a continent; it was the first shock of the earthquake whose successive concussions were to shake the solid earth itself. Some of these effects were near, while others were to be revealed only in the distant future. Some of the more obvious ones are all that can here be noticed.

The battle of Bunker Hill drew the line between the loyal and the disloyal. It had, indeed, already been recognized, but the blaze of battle burned it into distinctness. Men no longer doubted on which side their neighbors stood—on which side they themselves stood. The house was divided; the friends of King George fled to the English guns, while the patriots flew to arms in defense of the rights of the colonies. The King and his friends now learned, to their sorrow, that the stamp tax was an expensive source of revenue, and that a much larger amount would be required to subdue the continent than had been assigned. They did not even yet dream that the task was impossible. It was only a few men like Pitt and Burke who saw England had hold of the stone of Sisyphus. The battle occasioned the hastening of other armies across the Atlantic.

Though not seen at the moment, the battle of Bunker Hill made necessary the Declaration of Independence. Until that blow was struck, other methods of settlement were open; but the first gun from the little fort closed forever the way of conciliation and shut up both parties to the arbitrament of arms; and the arbitrament of arms really turned on the question of independence.

George III. must either crush the colonies into submission, or the colonies would drive him out of America. He intended to do the former, but the people intended to do the latter, and by the aid of France they were able to do it.

The action at Bunker Hill unified the sentiment of the country and enabled the several colonies to act in harmony. Each colony felt that it must yield something to the public cause and that its best efforts must be put forth to aid the work in hand. The organization of a Continental Army was possible only after Bunker Hill, but the Continental Army was indispensable to the success of the cause.

From the above we can see that the battle of Bunker Hill was really the turning-point in the great struggle between the mother country and her colonies. There the ways divided. The conservatism of the empire was turned back to the islands, and the progressive elements in the race marched on to national greatness and glory.

believed in the rights of man and cherished a purpose to build up on this continent the institutions of human liberty, but to join their brethren who were struggling for the redress of wrongs by the use of arms.

The battle of Bunker Hill intensified the feeling on both sides. Lukewarm Americans had become few. The masses had for the most part ranged themselves sharply on one side or the other. In this change of feeling the cause of the colonies had made large gains. Many who had hesitated and clung to the hope of conciliation, were really, at heart, patriots, and in the ultimate move came upon the right side, and they usually remained firm for the cause to the end. They had come to their conclusion after much careful examination. After Bunker Hill the Tories in the several colonies dwindled to small bands. They were generally the people who had some property or family pride, both of which were to be a good deal scorched in the fire of the Revolution. The poorer people constituted the rank and file in the movement for resistance.

The affair at Bunker Hill, instead of crushing the colonies as anticipated, roused the continent to arms. Virginia and the Carolinas heard; Patrick Henry joined John Adams in raising the cry of alarm; and men from every part of the country flew to the aid of the Massachusetts troops. The Continental Congress, then in session in Carpenter's Hall in Philadelphia, adopted the cause of Massachusetts as the cause of all the colonies, and commissioned George Washington to lead the armies of the thirteen colonies. The struggle was to be so severe as to require the combination of all their forces and the employment of their most sagacious leaders in the civil and military departments. The colonists now for the first time learned, or at least realized, that the struggle with the mother country was to be no holiday affair. It was war in dead earnest, and either side was to strike home every time; the losses in the fight on the hill reminded them of other sacrifices which might be required in the near future.

The news of the battle of Bunker Hill, which reached England the 28th of July, roused the British government to fresh activity. The King had 10,000 soldiers in and about Boston, and he thought the rude colonists would be terror-stricken the moment these red-coats came in sight. What was his surprise and indignation to learn that those cowards had resisted by casting up a redoubt and fighting a battle! The heat in the King's face was increased when he learned that the dastards had gone so far as to kill several of his majesty's brave officers on whom he had depended to suppress the uprising. The honor of his army was discounted. Vergennes, the French minister, declared, when he heard of it, that another such British victory would go far to annihilate the army in America. The King and his friends now learned, to their sorrow, that the stamp tax was an expensive source of revenue, and that a much larger amount would be required to subdue the continent than had been assigned. They did not even yet dream that the task was impossible. It was only a few men like Pitt and Burke who saw England had hold of the stone of Sisyphus. The battle occasioned the hastening of other armies across the Atlantic.

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## The Sunday School.

## SECOND QUARTERLY REVIEW.

Sunday, June 28.

Rev. W. O. Holway, U. S. N.

## I. Preliminary.

**I. Golden Text:** Repentance and remission of sins should be preached in His name among all nations. — Luke 24: 47.

**2. The Lessons of the Quarter:** They were taken from the last eleven chapters of St. Luke's Gospel. They cover the closing period of our Lord's life and ministry, together with His crucifixion and ascension. In respect of time they cover the period from December, A. D. 25, to May 18, A. D. 26.

**3. Home Readings:** Monday — Luke 18: 11-34. Tuesday — Luke 18: 9-17. Wednesday — Luke 19: 11-27. Thursday — Luke 20: 9-13. Friday — Luke 20: 34-37. Saturday — Luke 21: 33-45. Sunday — Luke 24: 36-53.

## II. Lesson Analysis.

**1. THE RESURRECTION OF CHRIST (Luke 24: 1-12).**

This was the Easter lesson. The visit of the spice-laden women to the sepulchre early in the morning of the first day of the week; their discovery of the stone rolled away and of the empty tomb; the appearance of the two angels, who asked them why they sought the living among the dead, declared that He had risen, and reminded them of His words "when He was yet in Galilee — The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again;" the return of the women from the sepulchre with their strange tidings; the unbelief of the disciples; and Peter's visit to the empty tomb and departure, "wondering at that which was come to pass" — constitute an epitome of the lesson.

**2. PARABLE OF THE GREAT SUPPER (Luke 14: 15-24).**

The principal points were: The feast spread by "a certain man;" the numerous invitations; the invited informed that "all things are now ready;" the excuses — one pleading that he had bought a farm and needed to go and see it, another that he had bought oxen and must "prove them," the third that he had married a wife and couldn't come; the indignant host; the "maimed, halt and blind" invited; plates still empty; the messenger despatched to scour the highways and explore the hedges and compel all to come; and the declaration that none of the first invited should taste of the supper.

## 3. THE LOST FOUND (Luke 15: 11-24).

The principal points were: The demand of the younger son for his share of the inheritance, and the father's compliance; his departure into a "far country;" his hot pursuit of pleasure and reckless expenditure; his penniless and friendless condition after he had "spent all;" the famine; the young man's hunger; his degrading employment as a swineherd; his coming to himself and remembrance of his father's house; his repentance; his determination to return to his old home where there was "bread enough and to spare;" his journey back; the father's eager watching, and joyful recognition, and welcome kiss; the prodigal's humble confession; the father's order for the best robe, the ring, shoes, and fatted calf; "for this my son was dead, and is alive again; he was lost, and is found."

**4. THE RICH MAN AND LAZARUS (Luke 16: 19-31).**

A rich man was portrayed whose dress was royal in its texture, and whose daily meals were banquets. At his gate an unpitied, leprous beggar named Lazarus was laid daily, his sores tended only by the dogs, and content if he could but feed on the crumbs which fell from the rich man's table. The beggar died, and was conveyed by angels to Abraham's bosom — the paradise of the blessed. The rich man also died and was buried, "but in hell he lifted up his eyes, being in torment," and lo! in Paradise he despaired. Abraham and Lazarus in his bosom. He begged for the slightest relief — even for so much water for his tongue as would adhere to the finger tip — and that Lazarus might be sent to him on this errand of mercy. But Abraham, after reminding him that he had had his good things in life, informed him that a great and impossible gulf yawned between them. A further prayer, that Lazarus might be sent to warn his five brothers, was also denied, because they had Moses and the prophets, whose testimony was sufficient, if obeyed.

## 5. FAITH (Luke 17: 5-19).

The principal points were: The prayer of the apostles for increased faith; the reply that the tiniest grain of faith would enable them to triumph over obstacles as difficult as uprooting trees and planting them in the sea; the necessity, however, of humility, and of expecting nothing for duties performed — not even thanks, as illustrated by the parable of the ploughing servant; the meeting with the ten lepers, in passing through Peres; their appeal for mercy; the direction to go and show themselves to the priests; the cleansing which followed their obedience; the grateful Samaritan who alone turned back, falling at Jesus' feet and glorifying God; the surprise of Jesus at the unresponsiveness of the nine; and the dismissal of the "stranger" with a higher, added blessing.

## 6. LESSONS ON PRAYER (Luke 18: 9-17).

The lesson contained the parable of the Pharisee and the Publican in the Temple — the one

parading his virtues and superior sanctity, his fasts and tithes; the other, with eyes cast down, smiting his breast, and crying, "God be merciful to me, a sinner!" The proud Pharisee asked for nothing, and got nothing; the Publican went down to his house "justified." The lesson also contained the desire of certain Persean mothers that Jesus would "touch" their children. The mothers were rebuked by the disciples, but the disciples in turn were rebuked by the Master. Little children were to have free access to Jesus, for "of such is the kingdom of heaven." Only those who receive the kingdom of God with the meekness and humility which characterize childhood "shall enter therein."

## 7. PARABLE OF THE POUNDS (Luke 19: 11-27).

The points were: A nobleman, on the eve of departure to a far country to secure a kingly title, commits a pound to each of ten servants with the injunction to trade with the same until his return. His citizens, hating him, send a fruitless embassy to defeat his purpose. On returning as king the servants are summoned. Those whose pounds had gained ten and five pounds respectively are appointed to the governorship of a corresponding number of cities; while the one who confessed that, because of his master's austerity, he had laid up his pound in a napkin, was condemned on his own confession and deprived of his trust — which was given to him who had tenfolded what had been committed to him. The story ends with the drama of judgment. The rebellious citizens were summoned to their Lord's presence and slain.

## 8. JESUS TEACHING IN THE TEMPLE (Luke 20: 9-19).

The lesson depicted a man planting a vineyard and equipping it for successful cultivation; and then, in view of his own absence, letting it out to husbandmen. At the proper season he sent a servant to receive the fruits, but the latter was beaten and sent away empty. Successive messengers fared the same, or even worse. Finally the lord sent his son, expecting that he, being more than a messenger, would be treated with reverence. But though the husbandmen recognized him, they conspired to slay him and seize the inheritance — a plot which they carried out. "What will the lord of the vineyard do?" the Speaker inquired; and the rulers were compelled to admit that the lord could do nothing else than destroy the husbandmen, and commit the vineyard to others. As they retired, angry but impotent, He reminded them of the stone rejected by the builders which was finally made the headstone of the corner.

## 9. DESTRUCTION OF JERUSALEM FORETOLD (Luke 21: 20-36).

In His last discourse with the disciples, on the Mount of Olives, our Lord declared that, while there might be many signs of the coming judgment upon guilty Jerusalem, the sign that they must heed would be the investment of its walls by alien armies. Then they must not tarry for an instant; their only safety would be precipitate flight. Unhappy those in that day who should be "with child" — the tender, the helpless. The sword would lay waste, captives would be led forth, and Jerusalem would be trodden down of the Gentiles. Passing then from the immediate to the remote future, our Lord described the portents that should precede His second coming "in power and glory." Returning, then, to the nearer future, He reminded them, by the "parable of the fig tree," whose bursting bud is the sure harbinger of summer, that the "signs" specified of coming woes were equally infallible. His words would not pass away. The generation then living would see their fulfillment. Hence the duty of unceasing and prayerful watchfulness.

## 10. WARNING TO THE DISCIPLES (Luke 22: 24-37).

The strife for priority, with its consequent lessons that the greatest should be the servant, even as the Master was among them "as he that serveth;" the appointment to them of a kingdom and seats at His table and judicial enthronement — "judging the twelve tribes of Israel;" the warning to Peter of Satan's desire to "sift" him, and the assurance that He had prayed for him that his faith fail not, with the significant hint, "When thou art converted, strengthen thy brethren;" Peter's protest, followed by the prediction of speedy and thrice denial; a warning of coming trouble; and the need of purse and scrip and sword — form an outline of the lesson.

## 11. JESUS CRUCIFIED (Luke 23: 33-46).

The principal points were: The method of this brutal punishment; the prayer, "Father, forgive them," etc.; the insults of the priests, rulers, soldiers, and populace; the inscription over the cross; the rebuke by the penitent thief of his companion in wickedness for persisting in the common blasphemy; the prayer to Jesus that he might be remembered when He came in His kingdom; the sublime assurance, in reply, "This day shalt thou be with Me in Paradise;" the supernatural darkness; the commanding of His departing spirit into the Father's hands; and the giving up of the ghost.

## 12. THE RISEN LORD (Luke 24: 38-53).

The summa discloses hasten to Jerusalem. On entering the upper room they are told that "the Lord is risen indeed and hath appeared unto Simon." In turn they tell their story. While telling it Jesus Himself stands in their midst, saying, "Peace be unto you." He dissipates their fears by bidding them handle Him, and by eating with them. Then He opens their

understanding, citing the Old Testament Scriptures to prove that the Christ had to suffer, and that remission of sins in His name must now be preached among all nations, beginning at Jerusalem. He bade them be witnesses, and to tarry in Jerusalem until endowed with power from on high. Then at Bethany He visibly ascended. They returned to Jerusalem and spent the interval up to Pentecost in prayer and praise.

## III. Questions.

1. From what Book and chapters were the lessons taken?

2. What period of time, and what events in our Lord's life, do they cover?

3. Who were first at the tomb, and why?

4. Whom did they see, and what did they hear?

5. What effect did their tidings have upon the disciples?

6. Tell the story of the great supper (Lesson 2).

7. What excuses were made, and how were the excuses treated?

8. Who were meant by the two classes of guests subsequently called?

9. What did the young man demand, in the parable of the Prodigal Son, and why was it complied with?

10. Trace the steps of his degradation.

11. Describe his repentance.

12. How did his father receive him, and what confession did he make?

13. How did the father treat him, and why?

14. Tell the story of the Rich Man and Lazarus.

15. Why was the rich man condemned and Lazarus saved?

16. What was taught as to the fixity of eternal conditions? as to the sufficiency of revelation?

17. What reply was given to the apostles' prayer for increased faith (Lesson 5)?

18. What cry did the ten lepers raise?

19. What reply was given?

20. How did the Samaritan behave?

21. How do you explain the conduct of the nine?

22. Explain the difference in spirit and behavior of the Pharisee and the Publican who went up to the temple to pray.

23. What results followed their prayers?

24. What behavior of the disciples towards mothers with their children drew forth our Lord's rebuke?

25. How do you explain the words, "Of such is the kingdom of heaven?"

26. What use was made of the pounds entrusted by the nobleman to his servants?

27. What defense was given by the unprofitable servant?

28. What became of his pound?

29. Give in your language the parable of the Vineyard.

30. Explain its drift.

31. What distinction was implied between "servant" and "son?"

32. What should be the certain "sign" of Jerusalem's downfall?

33. What wider horizon was given in the discourse?

34. Why was the fig tree cited?

35. What lessons were drawn?

36. How was the spirit of true service taught in Lesson X?

37. What warning was given to Peter, and how was it received?

38. What unusual warning was given to the disciples?

39. What insults were given to Jesus on the cross?

40. What voice was raised in His behalf?

41. What request was made, and what promise was given?

42. What occurred on the evening of the day of the Resurrection?

43. What proofs of His identity did our Lord offer?

44. What teaching did He give?

45. What special charge did He lay upon them?

46. Tell the story of the Ascension.

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*The Father and the Soul?*  
O righteous God! I dare not think  
On Thy benign, yet broken, law;  
Thine infinite perfections sink  
My trembling soul in deepest  
awe.

*The Son and the Heart.*  
O Christ, with yearning brow and  
hands—  
That dying heart-break was for  
me!  
Thy living love my life demands;  
My answering heart I yield to  
Thee.

*The Comforter and the Hand.*  
O healing Spirit, bringing balm!  
I feel Thy touch of health divine;  
Give me Thy joy, Thine inmost  
calm,  
And constant keep my hand in  
Thine.

*The Three One Adoption.*  
My Father, Elder Brother, Friend!  
From ruin Thou hast rescued  
me  
To be Thine heir, that I may  
spend  
Eternity at home with Thee.

Malden, Mass.

## INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

THE Eighth International (Triennial) Sunday-school convention will hold a four days' session in Tremont Temple, Boston, beginning Tuesday, June 23, and closing Friday, June 26, with meetings every morning, afternoon and evening intervening.

The Convention is to be entertained by the Sunday-school workers of Boston and vicinity, and the principal meetings will be held in Tremont Temple and Park St. Church.

Only regularly accredited delegates are entitled to vote in the business sessions. Every State and Territory in the Union and every Province and Territory of Canada are entitled to representation according to population on the basis of four delegates to every 150,000 of the population (1890). For example, Massachusetts is entitled to 60 delegates, and nearly 2,000 delegates will attend in all.

Although only delegates will be entitled to vote, every pastor and Sunday-school worker in Christendom is cordially invited and earnestly urged to be present and share in the practical uplift and magnificent inspiration that will surely attend these meetings, and accommodations will be provided for 5,000 persons.

At this date it is impossible to give the program in detail, but no pains will be spared to make it the best ever presented. Mr. D. L.



Rev. John Potts, D. D.

Moody, the famous evangelist, will conduct every day a morning meeting at 9 o'clock and speak for twenty minutes at a popular service to be held every noon for forty-five minutes in Tremont Temple. The other speakers will include Hon. John Wanamaker, Rev. Dr. John Hall, Rev. Dr. John Potts, B. F. Jacobs, and members of the International Sunday-school Lesson Committee. These men, famous in Sunday-school work, will remain in the city over Sunday, probably occupying various pulpits, and will during the following week lend their strength to the regular sessions of the Convention. It is at this Convention that another Lesson Committee will be chosen to select the succeeding course of lessons beginning with 1900.

Tremont Temple, with an aggregate seating capacity of over five thousand, numerous committee rooms, accommodations for light lunches, etc., will be at the disposal of the Convention. The main hall will be appropriately decorated, and an opportunity will be given for the display of State, Provincial, and Territorial maps. Park Street Church, famous in the annals of Congregationalism, will be used for overflow meetings.

A chorus of five hundred voices will be provided for the meetings, sometimes made up of male voices, sometimes only female voices, and at other times mixed voices, representing various

divisions of Sunday-school work in and around Boston.

Under the direction and management of Rev. F. N. Peloubet, D. D., there will be made a



B. F. Jacobs.

choice exhibition of all that is best and up to date in the matter of Sunday-school appliances and publications. Separate rooms will be set aside for the exclusive use of this department of the Convention. In one section will be gathered together those things that pertain to primary work; in another will be found a collection that will be helpful to librarians; in still another will be found modern ideas in blackboards, teacher's desks, etc. And the committees are collecting a number of photographs and plans showing forth modern Sunday-school rooms.

The railroads have made a rate of a fare and one-third, and each delegate must purchase a first-class ticket (either limited or unlimited) to Boston, for which he will pay the regular fare, and secure a printed certificate from the ticket agent.

The reception committee representing the Boston committee of thirty, who have in charge all the local arrangements for the Convention, will undertake to entertain, free of all charge during the days of the Convention, every regularly accredited delegate, providing lodgings, breakfasts, and suppers in the homes of the best families to be found among the Christian people of Boston and suburbs. Friends accompanying delegates can have special rates at hotels. Husbands and wives of delegates will be accorded the same hospitality extended to the delegates themselves.

There is great enthusiasm all over the country regarding this Convention, and everything indicates that it will be one of great power, interest and helpfulness to the Sunday-schools of the world.

## Excursions.

The local committee of thirty of the International S. S. Convention have arranged for three splendid outings during Convention week and immediately thereafter.

The first excursion will be to Plymouth, on Saturday, June 27, when a special train will leave Boston for Plymouth at 8:15 o'clock, and, returning, leave Plymouth at 1:30 and arrive in Boston at 3 p. m. The Sunday-school scholars of Plymouth will act as guides, and show the visitors the national monument to the Pilgrims, from the grounds of which fine views of the harbor, bay, and roadsteads are to be had; of the "Coward," where the "Mayflower" lay at anchor; of Clark's Island, upon which the Pilgrims passed their first Sunday; the Myles Standish monument in Duxbury, and much exceedingly fine scenery. Pilgrim Hall, with its museum of Puritan curiosities, the Court-house, and the Old Burying-ground, will also be opened for inspection. Arrangements have been made for a grand picnic dinner to be served to the company by several of the Sunday-schools of Plymouth.

A second excursion party will leave Boston at 4 p. m., the same day, for Old Orchard Beach, the White Mountains and Lake Winnipesaukee. The party will travel via Boston & Maine Railroad to Old Orchard Beach, arriving at Hotel Fliss shortly after 7 o'clock, where supper will be served. A quiet Sunday will be enjoyed at this most beautiful of all the great summer resorts along the Maine coast. Leaving Old Orchard after breakfast, Monday, June 29, the train will be taken for the White Mountains via Portland and the far-famed Crawford Notch, passing over the great Frankenstein Trestle, and in full view of the famous Willey House, arriving at Fabyan's at noon. Dinner will be served at Fabyan House, and immediately after dinner the train will be taken for the exciting ride to the summit of Mt. Washington. On this great peak, 6,233 feet above the sea, stands the Summit House, where a limited number can be accommodated for the night. Those for whom accommodations on the summit cannot be secured, will return to Fabyan's for the night.

Tuesday morning, June 30, the summit party will join the others at Fabyan's and proceed to Plymouth, N. H., where the train will stop thirty minutes for dinner at Pennigwasset House. Continuing, the excursionists will go to Weir, N. H., and embark on steamer "Mt. Washington" for a trip across Lake Winnipesaukee to Alton Bay. There may be more lovely lakes in this pleasant world, but Lucerne could envy the islands of Winnipesaukee, and Lake George could wish for its blue mountain vistas. Leaving Alton Bay about 4 p. m., the party will proceed directly to Boston via Boston & Maine Railroad, stopping for lunch at Rockingham Junction, and due at Union Station, Boston, at 7:30 p. m., Tuesday, June 30.

The third excursion party will spend all day Saturday at Lexington and Concord, where splendid plans are being laid for entertaining and escorting the Sunday-school workers about these historic spots.

The committee also hope to arrange for a cruise down Boston Bay during the meetings, but cannot, at present, make definite arrangements.

These excursions are primarily planned for the entertainment of the guests and delegates of the Convention, but it is hoped that additional accommodations can be secured so that all of the 3,000 Sunday-school workers in attendance at the Convention can join these parties.

Full information can always be secured about

of and interest in the evangelization of Mexico is the same, as we have already said.

For our part we must say that the country of Juarez, and principally the Methodist family there, has never forgotten, nor can it ever forget, the important work undertaken by this noble veteran of the cause of Christ in establishing, on so sound a basis and with such position as it deserves, the Methodist Episcopal Church in Mexico. All that he did to thus establish our services in the city of Puebla, in spite of the pessimistic anticipations of the fanatics, is fresh in our memory; we remember the efforts he put forth to have our church take under its care the little struggling congregations then rising in Pachuca and Real del Monte, in the State of Hidalgo; we seem still to behold him as he lays the foundations of our Theological Seminary; we do not weary of recalling his energy and determination by which, after having overcome all kinds of difficulties, our church became possessed of the magnificent edifice which it today holds in the City of Mexico, that gives it an indisputable superiority, as far as location goes, over all others of the different missions working in our Republic.

Some days ago, as we spoke to one of the congregations in these United States we said that to our mind the most remarkable achievement of the American people was not to be seen in the wonderful suspension bridge at New York, not in the stately monument which their patriotism has raised on the banks of the Potomac to their illustrious liberator, but in the thousands of souls which have been rescued from superstition and fanaticism and which today shine as suns in the immortal land. Our belief is, also, that the greatest satisfaction which Dr. Butler enjoys, and the comfort which makes him happy even in his feebleness, is not that of being the head of a happy Christian family, but that he has lit the torch of Christian truth in the lands where religious superstition had made so many victims—in India and in Mexico. With this realization he might well say with Paul: "I have fought a good fight, I have kept the faith." May God keep ever in this faith not only Dr. Butler and his family, but all of us who so ardently desire that the world shall be Christ's and that all men shall praise Him as our God and Saviour.



these excursions from Mr. H. N. Lathrop, 107 Haverhill St., Boston, who is chairman of the transportation committee.

## DR. WILLIAM BUTLER.

Rev. F. Flores Valderrama,  
Associate Editor *Abogado Cristiano*.

OUR visit to the United States in connection with the General Conference of our church, afforded us an opportunity to visit the founder of our mission in Mexico, the unfiring veteran propagandist, Dr. William Butler, at his quiet retreat in Newton Centre. We were greatly surprised to find this venerable minister, borne down as he is with the weight of years, still so full of joyful recollections of the time he spent in our beloved Republic, and yet holding his glorious faith in regard to the ultimate triumph of our holy cause in Mexico.

Dr. Butler is no longer that large, vigorous-looking man whose burning words still seem to resound in our ears as they did during the early days of our conversion, nor the active writer whose facile pen filled the columns of the then infant *Abogado Cristiano* with the inspirations of his powerful mind; he is an invalid, so weak that anything beyond a short conversation is wearisome to him; but his love for Mexico has not lessened one whit, his admiration for all that he saw of good in our Republic is still great, his respect for our liberal governors has suffered no diminution, and above all his love

The executive committee of the World's Woman's Christian Temperance Union met in London, May 12, Miss Frances E. Willard, president; Lady Henry Somerset, vice-president; Miss Agnes Slack, secretary; and Miss Anna Gordon, assistant secretary, being present. It was unanimously resolved "that the World's W. C. T. U. convention shall accept the invitation extended by the Canada W. C. T. U., and hold their next convention in that country." As the World's Convention is held biennially, this will bring it to Canada June of '97. Montreal will probably be the chosen city.

Writing on "Industrial Training for Southern Women," Mr. Booker T. Washington says:—

"Production and commerce are two of the great destroyers of race prejudice. In proportion as the black woman is able to produce something that the white or other races want, in the same proportion does prejudice disappear. Butter is going to be purchased from the individual who can produce the best butter and at the lowest price, and the purchaser cares not whether it was made by a black, white, yellow, or brown woman. The best butter is what is wanted. The American dollar has not an ounce of prejudice in it."

The following appreciative words in regard to the wives of missionaries lately uttered by Rev. Dr. Herrick, are worthy of quotation by the church press generally:—

"I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible, in these later years, for unmarried women to go abroad and live and work among the people of Eastern lands."

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## The Conferences.

(Continued from Page 5.)

(A. L. Currier) in South Tunbridge. Mr. Currier will spend some months in this country before returning to South America. L. L.

## New Hampshire Conference.

## Concord District.

The Conference Minutes show a deficiency in the pastor's salary at Milen last year. That was true at Conference time, but as it has all been settled since, it is right the brethren should know it is paid. The same is true of Rumney, and they have paid up so as to owe only good-will to the last pastor.

Rev. J. P. Frye, of Monroe, is meeting with success in winning souls. Four persons rose for prayers at North Monroe the last Sabbath evening in May.

Rev. T. Whiteside commenced his work at Franklin Falls on revival lines, and had an early response in the regeneration of a soul. A largely increased attendance at all the services is reported by the people. May the good work go on!

Rev. B. Snow, of Concord, First Church, preached the Memorial sermon before the G. A. H., May 24, to a very large congregation. The first Sabbath in June he received into the church 3 from probation, 2 by letter, and baptized 2. Plans for a new parsonage are already in the hands of the builders, pending estimates as to the cost of the building. G. A. Young, W. E. Hood and Wellington Carpenter are the committees.

Quite a sad accident came to the home of Rev. and Mrs. M. Tisdale, of West Thornton, May 31, when his horse, becoming frightened, ran, overturning the carriage and throwing the little girl out, breaking her arm. The child is doing well, however, and we hope for a speedy recovery. Mr. and Mrs. Tisdale are doing a good work here and are very much loved by their people.

At Lancaster, June 7, Rev. L. H. Danforth received 6 by letter and 1 on probation.

The same day, at Plymouth, under the leadership of Rev. J. A. Bowler, two started for the kingdom. C.

## Dover District.

Somersworth mourns the loss, by death, of one of its rugged old landmarks, Geo. W. Hubbard, who died June 6, after a lingering and painful sickness. Pastor Spencer being absent, and a longed-for rain-storm being present, not more than three score came out to meet the presiding elder and receive his message on Sunday, June 7; but the work is said to be encouraging, eight fine young people having been received by baptism at the last communion.

Rev. L. D. Bragg wins good opinions at Amesbury, where also Maliau Chapter gave royal entertainment to about one hundred delegates to the Dover District Epworth League Convention, June 10. The work had been well prepared by the district cabinet, and was all excellent. The next annual meeting has an invitation to Lawrence, Garden St. Chapter, and the newly elected cabinet finds generous representation in Lawrence. The midday service was held in the old Rocky Hill Church, 111 years old, and, with Rev. E. E. Reynolds in charge, was much enjoyed by all. Mr. Brierly of Maliau Chapter, after five years of faithful service as district secretary, was at his own suggestion allowed to retire, and Mrs. G. B. Chadwick, of Portsmouth, was chosen to that office for the ensuing year.

On account of the illness of Rev. J. W. Adams, of Methuen, arrangements have been made to supply his pulpit for a few Sundays by Messrs. Bramley and Dunlap, of Lawrence, local preachers; and Rev. Messrs. Byrne, Farnsworth, Taggart and Danforth in the order named will supply during the month of June, by which time it is hoped that Mr. Adams will be able to resume work. His old malarial fever, brought up from his army experience, aggravated by a cold, produced an attack of catarrhal bronchitis which seems now to be yielding to remedies. The Young Men's League is doing a good work here. G. W. N.

## Manchester District.

East Lempster. — Rev. A. B. Russell writes: "When Mr. R. F. Davis, with his wife's sister and her daughter, was crossing the bridge just below his mill, the whole structure fell in, precipitating them, with a span of young horses and a covered carriage, twelve feet into the stream. Their escape with their lives was marvelous. The wonder is that they were not all killed, and yet they escaped with slight hurt, except Mrs. Page, whose spine is supposed to be injured. One of the horses also sustained some injury."

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## New England Conference.

## South District.

Boston, Bromfield St. — Bishop Foster will preach in this church next Sunday morning, June 21.

Baker Memorial, Dorchester. — Rev. W. T. Perrin and Dr. J. H. Mansfield, presiding elder, preach in this pulpit morning and evening respectively, Sunday, June 21.

Winthrop St., Boston Highlands. — On the evening of the 10th inst., a hearty welcome was given in the vestry to the pastor, Rev. E. M. Taylor, on his return from the General Conference at Cleveland. The church and congregation were well represented. The tables were beautifully decorated with flowers and bountifully supplied with ice cream and cake. Mr. H. L. Burr presided. Dr. C. E. Miles offered prayer, and Rev. Messrs. Pickles, Perkins and C. L. Jackson spoke words of warm welcome and high appreciation to the pastor, who responded felicitously. These exercises were interspersed with songs by ladies of the choir, after which refreshments were served and a social hour enjoyed.

St. John's, South Boston. — Children's Sunday was a day of great interest in spite of the fierce northeasterly storm. At the morning service six babes were baptized, and a goodly number of boys and girls listened to a sermon by the pastor, Rev. W. T. Perrin, on "The Secret of Timothy's Success in Life." At the Sunday-school session 200 were present. A congregation of some 600 gathered in the early evening for the Sunday-school concert, in charge of Miss Ida M. Bryant, deaconess. The program was excellent, including a fine address by Rev. Dr. J. W. Butler, of Mexico. The platform was a beautiful flower-garden and the plants were distributed at the close. A most successful reception was given by the Woman's Foreign Missionary Society to the Little Light-Bearers on the beautiful afternoon of Thursday last. The vestry was prettily furnished. Some sixty little folks, five years old or under, came with their mothers. Admiring friends filled the room. Brief exercises were given by little girls. A procession was formed of little tots and babies in their mothers' arms. Lunch was furnished at tables liberally supplied with high-chairs. Prayer was offered by the pastor. A goodly number were enrolled in the list of little missionary helpers. Mrs. W. T. Perrin, president of the society, was assisted by an enthusiastic committee.

U.

Trinity, Worcester. — The sixth annual convention of Boston South District Epworth Leagues was held in this church, Thursday afternoon, June 11. Many of the 64 chapters sent delegates, and the city churches were well represented. There are in this district 56 Junior organizations. The soles were fine, and the half-hour address by George W. Penniman, of Baker Memorial Church, Dorchester, held the close attention of his audience. Miss Alice G. Arnold read a paper on "Work of College Graduates in the Church." This was followed by a few remarks on what the young might or ought to read. The League of Trinity Church leads in membership, it being 244. Plainfield chapter has raised the largest amount of money, \$750 having been collected for a vestry.

The evening meeting was in charge of the president, Rev. W. J. Thompson, and the principal address was given by Rev. Dr. George Elliott, of Spring Garden Church, Philadelphia. His subject was, "The Young People's Place in the Church." He speaks earnestly and never stops or hesitates for lack of the right word for the place.

Grace. — At the evening service, June 7, Rev. W. J. Thompson gave a discourse on "Coronation," making comparisons between the coronation of the Czar and that of the Christian. This society loses two of its best workers in Mr. Thomas Painter and his wife, who will hereafter make their home in California with a son. No one can really fill the place they leave vacant. There was one admission to the church by letter, the storm keeping away some who were to begin life in this church. Mr. A. B. F. Kinney gave a résumé of the doings of the General Conference, at the Preachers' Meeting on Monday morning.

Laurel St. — The Methodist Social Union held its meeting here, nearly three hundred persons being present. Dr. Elliott, of Philadelphia, was the guest of the evening. In his address he spoke of his dislike of the machinery of Methodism. (I suppose hap-hazard might be a better method.) He thinks we are growing conceited because growing so big. (If the church only grows as fast as the conceit, we shall be safe.) He is a very ready speaker, and the attention of his audience was held throughout his talk. C. H. Carpenter presided. A. B. F. Kinney spoke on the General Conference, to which he was a delegate, and with prayer and two musical selections the evening was profitably filled.

Webster Square. — The social circle held its supper of beans, topped with pastry of various kinds, making a success as usual. A literary program was carried out during the evening.

Dr. J. H. Mansfield has been busy with the quarterly conferences of the city this week.

Quis.

## East District.

Brockport. — Work for the Master is being vigorously pushed in all departments. The parsonage has been repaired and refurnished at an expense of \$250. On Sunday, June 7, 1 person was received into full membership, 1 on probation, and 2 by letter. Rev. Joseph Cardin has entered heartily into service, and present indications point to a most delightful and successful pastorate.

Gloucester, Prospect Church. — At the morning service, June 7, the pastor, Rev. Henry L. Wriston, baptized 2, read 3 letters, received 6 into full membership from probation, and announced 9 on probation. An encouraging revival spirit pervades the church.

U.

W. H. M. S. — The Woman's Home Missionary Conference Society held a quarterly meeting at Winthrop St. Church, Roxbury, Tuesday, June 2. Mrs. George Skene, of Somerville, conducted the opening exercises, and Mrs. G. F. Durgin, of Ipswich, led in prayer. Miss Hattie Cooper welcomed the ladies in behalf of the local auxiliary, and Mrs. J. H. Pillsbury, of Stoneham, responded. The reports of the corresponding secretary and the district secretaries showed excellent work accomplished during the quarter. The Immigrant Home workers are pushing on in the various lines so successfully carried out the past year. The Medical Mission is gaining a deep hold upon the sympathies and hearts of our Christian women and men in the vicinity of Boston. An interesting occasion followed the report of the Conference treasurer, Miss E. J. Webster, who said that \$150 re-

mained of the debt on the Immigrant Home. The president, Mrs. G. W. Mansfield, made a speech for the liquidation of the debt, and in ten minutes the required amount was pledged, and all joined heartily in singing the doxology. Miss Nellie M. Knowles, Conference mite-box agent, reported 85 boxes sent out during the quarter. She also read an interesting and thoughtful paper on the "Value of Little Things."

The lunch at noon was served by the ladies of Winthrop St. Church, and all enjoyed the social hour.

At 2 P. M., the session opened with devotional exercises conducted by Miss Nellie Hutt, who was, at one time, a missionary of this society, and who for two years past has been a student at the National Deaconess Home and Training School in Washington, D. C. The following names were elected on the nominating committee, representing each of the five districts: Mrs. F. T. Pomroy, Mrs. Wilson, Mrs. L. W. Staples, Miss Caroline Wright, Mrs. M. M. Howes. The subject of "Systematic Beneficence" was ably presented by Mrs. James Mather, of Hyde Park. One-seventh of our time and one-tenth of our income, is a divine requirement. Miss Bigney, a worker among the Chinese of Boston, was the next speaker, and she introduced to the audience a little Chinese girl of three years, a native of Boston, dressed in the gay silk costume of China. There are eleven Chinese ladies in Boston; six wear the small shoe, and nearly all are kept behind lock and key and never leave their homes. The needs of New Mexico were presented by Mrs. Edward L. Hyde, of Hyde Park; the progress of missionary work there among the Indians is very encouraging. Mrs. G. W. Mansfield spoke of her observations of the methods of caring for immigrants in the port of New York, where 36,916 landed in one month. The enjoyment of the afternoon was made greater by two solos beautifully rendered by Miss Alice M. Putnam, of Roxbury.

Mrs. C. A. Jacobs presented resolutions of thanks to the auxiliary, to Miss Putnam, and to all who had contributed to the enjoyment of the day. The meeting closed with singing the doxology.

MAY T. LEONARD, Rec. Sec.

North District Epworth League Convention. — The annual convention of North District Epworth League, which was held at Woburn, May 25, was one of the most helpful ever held on the district. During the day five round tables were held on various branches of League work, which proved especially useful in the suggestions concerning methods of work that were brought out. The first, on Junior work, was conducted by Rev. B. F. Kingsley, of West Fitchburg, and was illustrated by object teachings. The second, on the work of the presidents, secretaries and treasurers, was conducted by Miss E. M. Houghton, of Saxonville, president of the local League and of the Saxonville circuit. She succeeded in bringing before the convention the experiences of many Leagues in the work of these officers. The third round table was conducted by Rev. W. I. Haven, second vice-president of the general cabinet, who took occasion to urge the young people to more active work along temperance lines. He also suggested that we become acquainted with the local official charities of our cities and towns as well as helping the poor themselves. The fourth round table, on the department of Spiritual Work, was conducted by Mr. W. E. Soderling, first vice-president of the Ridge chapter of Cambridge. He brought out the requirements of the first vice-president and some of the requisites of a good prayer-meeting. The last round table, conducted by Miss Margaret A. Nichols, of Boston, was concerning literary work. She was assisted by four literary workers from Charlestown, Boston, Somerville and Woburn, who read short papers on various phases of their work, with pen pictures of success in that line.

In the morning Presiding Elder Eaton pleased all with a helpful and inspiring address on "Our Motto." In the afternoon Rev. C. A. Littlefield interested us very much in "The Epworth League House and its Opportunities," as he told briefly what was being done and suggested a few of the ways in which the League could assist. The address of Rev. C. E. Davis on "A Loyal Army" was especially appropriate so near Decoration Day.

During the morning and afternoon soles were sung by Miss Ethyl H. Eaton, of Cambridge, and Miss Little Lounds, of Somerville, and in the evening the Woburn League chorus sang twice.

The addresses of the evening, by Mr. O. S. Marden on "Ideals," and Rev. G. S. Butters on "Attempting the Impossible," were both full of inspiration and help along the line of putting into active service the suggestions and hints of the day and of enlarging our aims and ambitions and making more of ourselves from the opportunities given us; and, together with the love-feast conducted by Rev. Luther Freeman, sent the young people home with desire to be more serviceable in advancing Christ's kingdom.

The Woburn League furnished collations both at noon and at tea-time to all visitors, and through their kindness we were conducted over

the handsome public library of the city and shown its rare books and relics of olden days. A very good number were present at the convention. The following officers were elected for the new year: President, Rev. A. M. Osgood, Woburn; vice-president, W. H. Lincoln, Lowell; Mrs. G. E. Sanderson, East Pepperell; Miss Helen A. Harding, Cambridge; Miss E. M. Houghton, Saxonville; secretary, Leon L. Dorr.

(Continued on Page 18.)

## Chauncy-Hall and Berkeley

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## Commencement at Lasell.

COMMENCEMENT week at Lasell opened with the usual Commencement concert, on Thursday, June 4. This was conceded by all to be one of the best concerts — if not, indeed, the best — ever given at Lasell. The pupils were assisted by several Boston artists, and did great credit to their training, both vocal and instrumental.

Following this came, in order of succession, the baccalaureate sermon on Sunday, June 7, preached before the graduates by Dr. H. H. Thomas, of Brookline. The theme of the discourse was, "The Power and Value of Habit," the thought being especially directed toward the influence of spiritual habits, and their results upon life and character.

The class-day exercises, which occurred on Monday evening, June 8, constituted the event of the week, one might almost say, to the seniors, but so far as the weather was concerned, were certainly less enjoyable than they might have been; the weather, however, was the only drawback — everything else was a success. A very entertaining program had been prepared, and was well rendered by the twenty-six young women who, arrayed in sombre black of cap and gown, sat on the platform that evening.

The Principal's reception for the senior class was given on the following evening, when the parlors of the Seminary were thronged with friends and relatives of Professor and Mrs. Bragdon and of the seniors. Refreshments were served in the dining-hall.

The final exercises took place on Wednesday morning, June 10, in the Congregational church of the village, and consisted of music by the American Watch Company Band, an opening prayer by Rev. Mr. Sawin, of Troy, N. Y., the commencement address to the graduates, and the presentation of diplomas, after which the graduates and their friends, the alumnae, and the friends of the school in general, went to the Seminary, where a bountiful and delicious lunch was served in the dining-room. The commencement address was given by Rev. Leighton Parks, of Boston, who took for his theme, "The Influence and Responsibility of Seeing," having reference especially in treatment to the subject of the present-day reading habits, which so often engender mental weakness and moral laxity. The last thing on the program of the day was the alumnae meeting, at 3 o'clock, in the chapel. A literary program was first rendered, then came the business meeting, and lastly the alumnae luncheon, to which the members of the class just graduated were cordially invited.

Although the week was a rainy one, thus hindering the usual enjoyment of the lovely school-grounds on class night, and the taking of luncheon on the lawn on Commencement day, still, all things considered, Lasell has seldom had a pleasanter and more successful Commencement.

## Feed Them Properly

and carefully; reduce the painful large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

## Church Register.

## HERALD CALENDAR.

Augusta Dis. Min. Asso. at New Sharon,	June 13-14
Bangor Dis. Ep. League Annual Convention	
Bucksport Dis. (Western Division) Ep. League Convention and Min. Asso. at Orrington, June 19-July 1	June 23
Dover Dist. Min. Asso. at Newmarket,	July 4, 5
Old Orchard Union Pentecostal Convention, L. B. Bates, Leader,	July 11-12
New England Chautauqua S. S. Assembly at Lakeview, So. Framingham, July 10-Aug. 1	
Northern New England Chautauqua Assembly at Fryeburg, July 18-Aug. 15	
Maine State Ep. League Convention, at Rockland,	July 29-31
Holiness Camp-meeting at West Dudley, Leader, Rev. L. B. Greenwood, July 31-Aug. 9	
Ministerial Institute at East Epping, Aug. 3-7	
Camp-Meeting at Martha's Vineyard (Cottage City), L. B. Bates, Leader, Aug. 18-24	
Weirs Temperance Camp-Meeting, Aug. 14-18	
Weirs Camp-Meeting, Aug. 17-23	
Hedding Holiness Association, Aug. 17-23	
Hedding Camp-Meeting Association, Aug. 24-29	

RECEPTION AND DINNER TO BISHOP FOSTER. — The Boston Preachers' Meeting and the Methodist Social Union will tender a reception and dinner to Bishop E. B. Foster on Monday, June 23, at the United States Hotel. A cordial invitation is extended to the friends of Bishop Foster, both clerical and lay, to join in this testimonial. Dinner will be served at 1:30 p.m. Tickets \$1 each. Notify (before Friday, if possible) G. H. Magee, 23 Bromfield St., Boston, of your intention to be present.

NEW HAMPSHIRE CONFERENCE. — EXEGETICAL STUDIES. — Students may prepare an exegesis on any of the following passages: —

First Year — Matt. 6: 14-34; Matt. 13: 44-58; Matt. 18: 13-21; Matt. 25: 31-46; Luke 1: 37-46; Luke 9: 37-56; Luke 11: 25-36; John 3: 21-36; John 6: 35-48; John 14: 13-36; John 18: 7-18.

Second Year — Rom. 8: 1-13; Rom. 8: 1-13; Rom. 9: 14-18; 1 Cor. 3: 1-18; Eph. 1: 18-23; Eph. 4: 1-18; 1 Thess. 4: 13-18; James 2: 1-13; 1 John: 1-8.

Please read Horwell. Let the work be thorough and full. Come to Epping, if possible. Papers sent previously will be examined and returned at that time.

S. E. QUIMBY.

Fenocook, N. H.

## Money Letters from June 8 to 15.

W. L. Ashurst, I. S. Allen, W. T. Adams, L. W. Adams, Eleanor Allen, W. E. Antoine, C. B. Ayers. Mrs. G. O. Barker, Mrs. Batchelder, S. H. Bushue, J. A. Bancroft, W. H. Blanchard, A. W. Berry, L. V. Bailey, G. A. Blaney, J. I. Bartholomew, Mrs. J. M. Bean, W. C. Benis. J. B. Chaffee, Wesley Cowles, J. H. Crowell, Hattie Garley, H. Chapman, Jos. Copeland, J. C. Christie, G. H. Campbell, Mrs. J. L. Coverly, Mrs. J. T. Conway, L. S. Cleveland, D. M. C. Dunn, Mrs. H. T. Davis, C. T. Davenport, J. H. Dunlap, Ben Dearborn, Nancy T. Duggett, A. F. Dugay, J. Edwards, G. W. Elmer, F. J. Hollingshead, Mrs. W. H. Farnham, A. D. Faunce, Lovett Flax, W. F. Gibson, H. D. Gordon, W. M. Hubbard, Mrs. W. H. Howe, J. L. Hoyle, Mrs. J. H. Hatch, Mrs. R. Hall, J. L. Harvey, H. Houghton, M. L. Jones, R. S. Leard, G. Lowansboro, Mrs. S. A. Lovett, Mrs. A. B. A. Livesey, J. J. Lafferty, John Legg, G. W. Manfield, S. M. Mayhew, A. W. Mills, H. A. Maynard, Miss H. Mudge, Ivy Maddox, F. Nelson, Mrs. M. L. Nichols, J. W. Nicholson, Chas. Oliver, H. S. Peck, W. L. Phillips, J. L. Rice, E. A. Rich, F. C. Rogers, L. M. Richards, Mrs. C. Riley, S. B. Stiles, Geo. Stanley, P. T. Sprague, Mrs. H. C. Saunders, Levi Seavey, Mrs. S. W. Smith, M. C. Sheldon, H. J. Sampson, Mrs. S. S. Smith, R. B. Thayer, R. J. Thompson, E. O. Tracy, Mrs. G. A. Tracy, G. G. Thompson, W. W. Tracy, Public Library, J. D. Wardan, W. H. Wardan, Mrs. S. W. Wardan, Jas. Worthington, G. H. Wright, S. G. Waldron, C. B. Warren.

W. F. M. S. — The Lewiston District Woman's Foreign Missionary Society will hold a convention at Chebeague Island, Wednesday, June 24. Reduced rates on Maine Central R. R. An excellent program is provided. Miss Clara Cushman will speak in the evening.

J. A. CORRY.

JUNIOR LEAGUE CONVENTION. — The second annual Junior League convention will be held in Ermington St. Church, Monday, June 23, beginning at 10 a.m. Bishop of Malibar is expected to speak in the afternoon. Other speakers are: Rev. Messrs. Bates, Taylor, Melden and Spencer. Gov. Wolcott is expected to address the Juniors at noon. All interested in Junior work are welcome. Afternoon session at 3 o'clock.

W. F. M. S. — The annual meeting of the Framingham W. F. M. S. will be held at Milford on Wednesday, June 24. The morning session, at 10 o'clock, will be devoted to reports from auxiliaries and other business. The gathering at 1:30 p.m. will be addressed by Mrs. Biles, late of China. Other features of interest will be introduced during the day. Basket lunch. Trains leave South Framingham for Milford at 8:30 and 12 a.m. Electric on the hour and half-hour.

Mrs. D. H. Elia, for Secy.

WEST DISTRICT PREACHERS' ANNUAL MEETING will be held Monday, June 23, at Laurel Park. It will be only a one-day meeting (no evening session), and will, in addition to its usual purpose, serve as an outing for preachers and their wives, with basket lunch. Programs will be mailed to preachers announcing topics, speakers and trains.

W. F. STEWART,  
H. M. ASHERSON, { Com.

NOTICE. — Mr. and Mrs. Wm. Park, evangelists, are spending the summer at Sterling camp-ground. Those who desire their services for supply can address them at Sterling Junction, Mass.

BUCKSPORT DISTRICT (WESTERN DIVISION) EP. BUCKSPORT LEAGUE CONVENTION AND MINISTERIAL ASSOCIATION at Orrington, June 29-July 1.

Monday, 7:30 p.m., reception; Tuesday, 8:30 a.m., papers and discussion; 1:30 p.m., League reports and business meeting; 7:30, devotional service, led by James Brooks; lecture by Rev. J. M. Frost.

Wednesday, 9 a.m., prayer-meeting, led by W. H. Pownall; essays and discussions; 1:30 p.m., sermon and sacrament of Lord's Supper — preacher, J. P. Blimont; alt., U. G. Lyons; report of pastors and discussion of topic; social and consecration service, led by H. W. Norton.

ESSAYS AND DISCUSSIONS: What is Christian Perfection as Taught by Our Church? A. F. Chase, J. T. Crosby, J. H. Lombard, E. W. Belcher; To What Extent is Healing by Faith Scriptural? L. H. W. Wharff, G. M. Bailey, J. L. Folson; In What Way as Preachers can We Aid Our Conference Seminary? J. P. Simonton, A. J. Lockhart, W. H. Pownalland, N. S. Dow; The Preacher's Duty as Agent for Our Book Concerns and Church Periodicals, Chas. B. Morris, S. H. Brewster, J. T. Richardson, W. H. Maffitt; Are We as Fully Consecrated to the Work as our Fathers? David Smith, David Godfrey, J. T. Moore, M. Kearney; The Itinerancy as a System versus the Settled Ministry, R. J. Wyckoff, W. A. McGraw, U. G. Lyons, A. H. Hanscom.

Half-fare has been secured on the railroad and Bar Harbor boats. Those coming by boat buy tickets for Hampden, where a ferry connects for Orrington. Let all who desire entertainment write to Rev. J. E. Lombard or H. N. Brooks, Orrington, Maine.

GENERAL CONFERENCE EXPENSES — To PRESIDING ELDERS AND PASTORS. — In examining the list of charges not reporting collections for the General Conference expenses, the committee on Entertainment is persuaded that the charges have not designed to be deficient, and that a mere postponement, or oversight, in taking the collections or in reporting them explains the fact that they have not been received. The deficient list represents the names of churches and pastors not accustomed to disregard the church's claims upon them. Surely the neglect is not intentional. All desire credit for meeting their share of the responsibilities. Delay in transmitting the collections is greatly embarrassing the treasurer, Richard Dymond, Esq., in adjusting accounts and in attempting to prepare full reports for the General Conference Journal and the Discipline. If the brethren in arrears in whole or in part will send their collections promptly to the agents at New York or Cincinnati, all indebtedness can be met and permanent credit given in the reports soon to be published.

In behalf of the Committee on Entertainment.

W. F. WHITLOCK, Secy.

NEW BEDFORD SUB-DISTRICT EPWORTH LEAGUE CONVENTION, LOWER CAPE DIVISION, will be held at Chatham, June 26, afternoon and evening. "The Mission of the Epworth League and How Best Attained," discussed in four papers representing the first four departments. Open parliament. The Junior League conducted by Rev. G. W. Elmer. In the evening Rev. Wm. D. Wilkinson will give his helpful illustrated lecture, "The Gospel as Preached by the General Methodist Episcopal Church." Let every church in this division of the district be represented.

W. D. WILKINSON, Chairman Sub. Dist. Com.

AVAILABLE SUPPLY. — Rev. H. T. Brush, a member of the Upper Iowa Conference, an elder of over five years' experience in the pastorate, who is in Boston to take some special studies, would like an opportunity to supply a pulpit by the Sunday, or longer. He can be addressed at 8 Greenwich Park, Boston, Mass.

## QUARTERLY MEETINGS.

## PROVIDENCE DISTRICT.

## JULY.

1. Providence, Cranston St.; 2, Wanskuck; 3, Arnold's Mills; 18, Centreville; 3, Phoenix; 11, 12, Hope Valley; 4, 5, a.m., Everside; 14, Mansfield, First; 5, eve, Providence, Edgewood; 15, Foxboro; 6, North Easton; 18, H. Bohoboth & Charley; 7, Stoughton & Stoughton; 18, 19, a.m., Wakefield; 18, eve, 20, Wickford.

H. C. BARNES, Presiding Elder.

## NORTH DISTRICT APPOINTMENTS FOR 1896-'97.

P. B. indicates Presiding Elder; B., Bishop; P. A., Preachers' Aid; F. A., Freedmen's Aid; Ed., Education; Ch. Ex., Church Extension.

P. B. B. A. F. A. Ed. Ch. Ex. P. A.

Ashland, 330 313 323 32 315 313

Ayer, 33 7 12 3 7 8

Berlin, 33 7 12 3 8 8

BOSTON:

Monmouth Square, 22 20 25 8 44 32

Trinity, 120 90 94 30 89 32

CAMBRIDGE:

Wellesley, 41 17 22 12 20 22

Grace, 41 24 46 15 22 22

Harvard St., 130 89 108 26 75 37

Trinity, 49 15 22 8 22 22

Clinton, 66 35 42 9 41 35

Oscottite, 38 11 20 8 15 12

Concord, 8 4 5 2 4 3

East Pepperell, 40 15 29 8 35 32

WESTERNS:

First Church, 84 35 82 15 55 55

West Fitchburg, 32 13 25 8 37 34

Graniteville, 34 11 22 4 11 10

Hudson, 89 23 45 10 30 30

Leominster, 68 26 49 12 51 21

Lowell:

Central, 80 29 81 22 55 55

Highlands, 48 17 33 19 44 44

St. Paul's, 120 33 95 20 68 68

Wellesley St., 120 80 72 30 84 84

Lanesburg, 22 10 12 5 9 9

Marlboro, 48 19 35 8 30 30

Maynard, 54 7 17 5 15 15

Matte, 89 14 26 8 32 32

NEWBURY:

Ashburndale, 44 16 29 12 55 55

Newton, 54 20 38 12 55 55

Newton Centre, 54 19 36 13 55 55

Wellesley St., 120 80 72 30 84 84

Highlands, 18 7 12 2 7 7

Lower Falls, 20 8 14 5 9 9

Upper Falls, 50 11 20 8 14 14

Newtonville, 65 16 28 12 54 54

Oakdale, 24 10 19 8 12 12

Princeton, 8 4 6 2 7 7

Rockbottom, 38 18 30 8 11 11

Saxonyville, 24 9 17 8 19 19

BONNEVILLE:

Broadway, 89 33 42 10 46 46

First Church, 120 33 72 30 89 79

Plant St., 64 24 46 10 43 43

Park Avenue, 66 21 46 19 37 36

South Birmingham, 38 9 17 6 35 35

Sudbury, 16 7 12 1 13 13

Townsend, 30 8 13 3 14 14

WALSHAM:

First Church, 72 32 81 12 55 55

Emmanuel, 68 19 35 10 40 40

Watertown, 84 21 38 13 33 33

West Chelmsford, 18 7 13 6 6 6

Weston, 12 8 13 8 8 7

Winchester, 46 16 28 10 35 35

Woburn, 69 31 89 13 47 42

Apportionments for Missions will be sent to the post office by mail.

## Our Book Table.

Maria Mitchell: Life, Letters and Journals. By Phoebe Mitchell Kendall. Boston: Lee & Shepard. Price, \$2.

The commanding qualities in the life and character of Maria Mitchell, the astronomer, the Mary Somerville of America, deserve commemoration; and in this admirable memoir we have a classic, strong and instructive record of her services in the field of science, where she remained for half a century an interesting and striking figure, distinguished both as an investigator and an instructor. The editor has performed well her task in selection and arrangement, drawing many striking passages from the letters and journals of Miss Mitchell, affording thereby a notable picture of a great female personality in the midst of her achievements. In this way Miss Mitchell becomes her own best biographer. She looked upon the world around her with great good sense, and describes men, women and things in a style at once plain, direct and strong. Hers is a life-story full of interest, beginning in the little island of Nantucket, and taking us on through America and Europe and into the most commanding scientific circles of the world. Maria Mitchell was the peer of the foremost men of science. To the scientific student this volume will be welcome; he will delight to study her beginnings, her devotion to a favorite science, her successes in her work, and the final recognition of her abilities and services by the scientific world. In the trips made through America and Europe he will see through her eyes the astronomers and their achievements in the nineteenth century.

Weir of Hermiston. An Unfinished Romance. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, \$1.50.

The author of this romance was a grand master of the order of the quill, equally at home in prose and poetry. The people of both continents recognized his superb genius. An artist in various forms of composition, he interpreted man and nature through a splendid yet chaste imagination. For all persons of taste his writings furnish superior attractions; and "Weir of Hermiston," as his last work, left unfinished at his death, has a peculiar charm. He died in the midst of his task as Dickens died while at work on "Edwin Drood." The last line of "Weir of Hermiston" was written in his distant Honolulu home on the day of his death. Though he wrote in the far Pacific, he essayed, in his romance, to tell of the scenery and people of Scotland so dear to his heart. He followed Scott in recounting the struggles of the border; and, even though unable to complete his work, he went far enough to give us the trend of the story and to afford evidence of the power with which he was executing his task up to the very last moment.

A Translation of the Minor Prophets. By Benjamin Douglas. New York: Fleming H. Revell Company. Price, 50 cents.

The author of this translation is an ardent millenarian. He believes in Christ's second personal coming to set up a visible kingdom on earth and to reign as King of this world. Reading the lesser prophets, as it were, under the "Roentgen rays," he sees so clearly the millenarian background that he ventures to read it right out in his translation. Most of the leading theologians of the church have been warped by their creeds and by ecclesiastical authority; here is a man free from creed-bias and the authority of councils. He stands for the truth, and reads it out distinctly in his text. Those who entertain the author's views will find delightful reading in these translations; those who hold the orthodox view of the millennium will wish to scrutinize his work.

Through the Eternal Spirit: A Biblical Study on the Holy Ghost. By James Elder Cumming. D. B. New York: Fleming H. Revell Company. Price, \$1.50.

Many of the more devout and spiritual Christian scholars of our time have made special studies on the person and work of the Holy Ghost. The above house issues a dozen such works, including those of Drs. Gordon and Piereson. Dr. Cumming's treatise is at once concise, clear and strong. It is a Biblical study, giving the subject in a comprehensive and orderly form. In many respects it stands at the head of these several books which have been recently published. Mr. Cumming belongs in Glasgow, and exhibits the characteristic Scotch strength and insight. In the twenty-five chapters of the volume he goes over nearly every phase of the subject, and presents the whole in so substantial a manner that no student who wishes to understand the doctrine of the Holy Spirit will pass it unnoticed.

The Age of Reason: Being an Investigation of True and Fabulous. By Thomas Paine. Edited by M. D. Conway. M. A. New York: G. P. Putnam's Sons. Price, \$1.50.

Paine was a master of plain English. He knew how to use the nervous Saxon elements in our language. In "Common Sense" and "The Rights of Man" he put the principles of liberty to the intelligence of the average American. Paine was a Doist, and seemed more desirous to diffuse his skeptical notions than his views of liberty. Franklin refused to be the godfather to his attack on Christianity; and Sam. Adams, while commanding his "Common Sense" and "Crisis," expressed his utter surprise at the publication of the "Age of Reason," "designed to promote the cause of infidelity." But Paine persisted in his attempt to overthrow Christianity. Adams warned him that it would be in vain; and, in fact, the "Age of Reason" fell dead in America. Mr. Conway has made a study of Paine. He has written his life and re-edited his works. He has endeavored to set his subject

in the best light possible before the public. He has done a handsome piece of work, as has also the publisher; but the "Age of Reason" is past. It was cast into the dunghill long ago on account of its ill odor. The author knew well how to put the issues against Christianity in an offensive way, and, as a result, his circle of readers was greatly narrowed. The book has been too long entombed to find a resurrection, even by such a necromancer as Mr. Conway. Christians will have no use for it; and those who want to cultivate infidelity will find books of more recent date and written in better taste. The fundamental truths of the Gospel are impregnable. If the opposition of eighteen hundred years has failed to make a breach in the walls, we may be quite sure it cannot be done by such a man as Thomas Paine.

Littell's Living Age. Bound Volume No. 308, January-March, 1896. Boston: Littell & Co. Price, \$3.

The *Living Age* makes its weekly visits, and at a later day comes in bound form which is equally welcome. The volumes always have the best of the things current in the quarter. The present one is no exception.

## Magazines.

The *Arena* is a reform magazine. The editor believes in truth, and, on occasion, is not afraid to utter it in plain Saxon. He has no idea the fathers made all the discoveries, but is confident much truth is yet to break forth from the agitations of society. In the current number Dr. Samuel J. Barrows leads with a paper on "Celsus, the First Pagan Critic of Christianity and his Anticipation of Modern Thought." The article opens an old line, yet one ever new. "Direct Legislation" finds a strong and courageous advocate in Eltwein Pomeroy. "Mexico in Midwinter" is an illustrated article by Judge Walter Clark. "A National Platform for the American Independents of 1896," is presented by Wm. P. St. John. "The Telegraph Monopoly" discussion is continued by Prof. Parsons. A. J. Utley considers the claims of "Bimetallism." B. O. Flower has a delightful paper on Whittier as "A Prophet of Freedom." An excellent portrait of the poet serves as a frontispiece, and selections are given from some of his best poems. Will Allen Dromgoole continues her "Valley Path." "The Mental Cure in its Relation to Modern Thought" is considered by Horatio W. Dresser. (Arena Publishing Company: Copley Square, Boston.)

"The Troubadours," painted by S. W. Van Schaick, furnishes the frontispiece to the June *Scribner's*. Mr. Henry Norman's "In the Balkans — the Chessboard of Europe," affords fascinating descriptions of the natural scenery of the Balkan Peninsula. As the borderland between Russia and Turkey, as the scene of long-continued national struggles, and especially at the point at which the East and West meet, the region has for us a historic and tragic interest. "The Evolution of the Trotting Horse" is an equine study, illustrated by various views of the animal in harness and under the saddle. President Hyde touches upon the joys and sorrows, the difficulties and successes, of the lad in "His College Life." Isobel Strong gives her concluding article on "Vallina Table Talk." Mary T. Earle sketches "The Capitol of Old Pontomac," H. C. Bunzer's "Letter to Town" provides a collection of urban and suburban sketches. "At St. Mary's" contains delightful sketches of camping out in Montana. The articles of the number are unusually fresh and bright. (Charles Scribner's Sons: New York.)

In the "Progress of the World," the *Review of Reviews* for June has an unusually interesting list of articles. The McKinley wave and the strength of the opposition, the money question, the Cuban situation, the slump in South Africa, England's next step, Greece and the Olympian games, are among the matters treated by description and illustration. The department abounds in portraits of distinguished men. The "Record of Current Events" is clear and accurate, and the "Caricature" is unusually rich and expressive. Albert Shaw's description of St. Louis, so admirably done in text and picture, was in the press before the great wind-storm which laid parts of that beautiful city in ruins. Prof. Atwater of Wesleyan University has an instructive and readable article on "The People's Food — A Great National Inquiry." John Eaton tells the story of "Sheldon Jackson, Alaska's Apostle and Pioneer." Robert Stein tells of "The Gold Fields of Alaska." Pierre de Courtebin explains "The Franco-Russian Alliance." "Periodicals Reviewed," "Recent American Publications," and "Contents of Reviews and Magazines," are all noteworthy. (Century Company: New York.)

The *New World* for June contains nine contributed articles. The number is marked by its usual freshness and strength. St. George Mivart leads in a strong paper on "Cardinal Manning." It is a Roman Catholic scientist presenting the qualities and claims of a Roman Catholic ecclesiastic. Prof. Mivart writes of one he knew and highly appreciated. John B. Moore furnishes an able paper on "International Arbitration." The author does not consider the subject in all its bearings. G. H. Howison endeavors to define "The Limits of Evolution." Milton Reed furnishes a readable paper on "Matthew Arnold's Letters." Levi L. Paine contributes an able paper on "New England Trinitarianism." John W. Day shows "The Relation of the Preacher to Social Subjects." "Las Casas and Democracy" is a presentation

of the popular tendencies of the great Dominican friar, by C. C. Starbuck, of Andover. Rev. Thomas R. Silcox re-canvases "Mr. Balfour and his Critics." Prof. James closes with the address delivered at Yale and Brown Universities on "The Will to Believe" — the lawfulness of voluntary faith. (Houghton, Mifflin & Company: Boston.)

— *Harper's* for June has for a frontispiece "Mother and Child," by Mary Cassatt, engraved by Frank French. The Right Rev. William Croswell Doane, D. D., leads in a breezy and finely illustrated article, "A Visit to Athens." John Kendrick Bangs follows in the first installment of a story in his vein entitled "A Rebellious Heroine." H. F. B. Lynch tells the story of "Queen Lakeris of Goryelovka," the ruler of a Russian province of the Armenian highlands. Dr. Waldstein contributes an illustrated article on "Adolph Menzel, the Greatest Painter of Modern Germany," with illustrations from his paintings and an expressive portrait of the painter. Howard Pyle concludes his delightful trip "Through Inland Waters." Mary E. Wilkins has a brief and fresh story — "Evelina's Garden." "The Ouananiche and its Canadian Environment," by E. T. D. Chambers, is a capital paper in its line. "The German Struggle for Liberty," by Poultney Bigelow, reaches its conclusion with the twelfth part. These papers make a magnificent series of his historic studies. Dr. Andrew Wilson furnishes "The Battle of the Cais." James Barnes has a short story, "The Thanks of the Municipality." The Editor's Study, the Monthly Record, and the Editor's Drawer have their usual interest. (Harper & Brothers: New York.)

— The article on "The Restriction of Immigration," by Francis A. Walker, of the Institute of Technology, in the *Atlantic* for June, is the one most likely to attract attention and provoke criticism. He travels abreast of Mr. Lodge in his bill on immigration, holding that the peoples of eastern Europe will not readily melt into the stream of Western civilization. The exclusion of this element is the only way to maintain the high status of our laboring population. The plea of President Walker is a strong one, and will have to be considered by the American legislators. Olive Thorne Miller has a delightful natural history study in "The Bird of the Music Wing." George Birkbeck Hill presents a second paper on "Letters of D. G. Rossetti." Mary Argyle Taylor, "In a Famous French Home," describes the Chateau Nohant, the early home of George Sand. Paul Leicester Ford writes of "Lord Howe's Commission to Pacify the Colonies." George Parsons Lathrop has a critical and appreciative paper on "Orestes Brownson." William F. Biddle arraigns "The Opera before the Court of Reason." T. R. Sullivan tells of "The Whirligig of Fortune." L. H. Jones considers the relation of "The Politician and the Public School." "Recent Studies in American History" contains valuable editorial estimates of the recent works on our history by Bruce, Schouler, McMaster, Rhodes and Scott. (Houghton, Mifflin & Company: Boston.)

— "Joseph Jefferson as Dr. Pangloss" serves as a frontispiece to the *Century* for June. William A. Coffin leads in "Sargent and his Painting," with special reference to the decorations of the Boston Public Library. There are nine pictures by Sargent and sketch-portraits by Carroll Beckwith and Augustus St. Gaudens. "Sir George Tressady," by Mrs. Humphry Ward; "Life of Napoleon," by Prof. William M. Sloane; "The Harshaw Bride," by Mary Hallcock Foote; and "Impressions of South Africa," by James Bryce, are continued. Dr. Shaw's "Notes on City Government in St. Louis," is a study applicable to other cities, especially those in the Mississippi Valley. "Lights and Shadows of the Alhambra," by Elizabeth Robins Pennell, affords in the text and illustrations a vivid impression of the place and the people of the vicinity. "Mr. Keegan's Eloquence," by Winston Churchill, relates to the adventures of an American naval officer at Funchal; while "Sayings and Doings of the Todds" reveals certain phases of the woman question. (Century Company: New York.)

— *McClure's* for June is a Mark Twain number, containing no less than fifteen likenesses of the great humorist, one taken thirty years ago in Constantinople, and another within a few months in Australia. "In the Rukh — Mowgli's Introduction to White Men," is a story by Rudyard Kipling; "Mowgli Fishing" serving as a frontispiece. Elizabeth Stuart Phelps contributes "Reminiscences of Harriet Beecher Stowe." Stephen Crane tells the story of "The Little Regiment." James L. Crane gives "Grant as Colonel." Will H. Low dwells upon the Pre-Raphaelite Brotherhood in "A Century of Painting." Miss Tarbell follows up with success her Lincoln clue, giving us constantly new phases of the President's early life. Cy Warman stands last in the procession with a good railroad story, "The Locomotive That Lost Herself." (S. S. McClure: 141 East 25th Street, New York.)

— *St. Nicholas* is a model magazine for young folks. The June number is one of its best — fresh, breezy, fragrant as the new-mown hay. The articles are brief, numerous, and such as young people delight to read. They abound in facts colored, often very beautifully, by fancy. Long enough to interest, they never continue to satiate and weariness. This number has continuations of stories and counsels. "Talks with Boys and Girls about Themselves," "What the Bugle Tells on a War-Ship," "The

Story of Marco Polo," "The Lost Princess," "A Curious Stairway," "New Mother Goose Jingles," etc. (Century Company: Union Square, New York.)

— *Frank Leslie's Popular Monthly*, ever beautiful in form, is always up to time in its contents. The June number continues the sketches of Gen. Robert E. Lee by Col. John J. Garnett, of the Confederate States Artillery. Still other pictures of the Lee family are given, with several of his subordinates in the Confederate Army. "The Genius of Tragedy," by W. De Waggetta, follows, with expressive illustrations. Eugene Duerr contributes a striking article on "Ladies of the Harem." "The Romance of the Russells," "In the Grand Canyon of the Colorado," and "The Lodgekeeper's Daughter," are among the other numerous titles. The number is eminently readable as well as instructive. (Frank Leslie's Publishing House: 42-44 Bond St., New York.)

— The *June Treasury* is a sort of Methodist number. Rev. Ross Taylor tells of "St. Paul's Missionary Methods in Africa." Dr. E. T. Lee, whose portrait appears as the frontispiece, furnishes an able sermon on "Divine Power Harnessed." Dr. W. E. Barton dwells on "The Unity of Faith." There are also outlines and sermons thoughts full of suggestion. The very best in this magazine is usually in the small articles. They are often seed-thoughts which grow to a noble harvest. (E. B. Treat: 5 Cooper Union, New York.)

— The *Chautauquan*, always good, is unusually interesting for this month. For a frontispiece it has "Beethoven in his Study." The Required Readings contain: "Civilizing the American Indian;" "Grandmother's Garden;" "The Air We Breathe;" Maurice Thompson's "Contemporary American Authors;" and Horace G. Wadlin's "Labor Legislation in the United States." In the General Readings Mrs. Proctor continues "The Romance of the Stars." "Child Study," "A Night in a Metropolitan Newspaper Office," "Water as Food and Drink," "Labor Unions in China," are other subjects. There is something good in the Woman's Council Table, and in Current History and Opinion. (Chautauquan: Meadville, Pa.)

— The *Missionary Review* for June has its five departments well filled with valuable matter. The editor leads in an article on "The Twofold Relation of the World Kingdoms to the Kingdom of God," and is followed by articles on "Recent Progress in Central Africa," "Nine Centuries of Buddhism," "The Recent War in Madagascar," "The Martyrdom of Armenia," and "The Abyssinians and their Church." Dr. W. A. P. Martin gives a word from "An African Pioneer." Dr. Gracey treats "Discriminations against Protestants in Turkey." The number abounds in intelligence from the various missionary fields. (Funk & Wagnalls Company: New York.)

— The *Methodist Review* (Church South) for May-June has as a frontispiece an expressive likeness of the late Bishop Atticus G. Haygood. Bishop O. P. Fitzgerald contributes an appreciative and catholic biographical sketch to accompany the portrait. Bishop Haygood was a model man. Loyal to his own denomination, his influence was felt for good by those outside of it. Bishop Granbery has a strong and appreciative article on Dr. Mudge's book on "Growth in Holiness." He seems better to understand this author than those who have undertaken to criticize him in the North. They have usually been in so much haste to denounce him that they have not waited to get his meaning. Bishop Granbery seems to approach the matter without passion or prejudice, and to set forth the real merits of the book. The editor has another valuable paper on "The Making of Methodism" — the sixth in the series — treating of the origin of the itinerancy. The number contains ten excellent articles — "Some Later Histories of the United States;" "Letters of Matthew Arnold;" "Armenia;" "China Since the Late War;" and "The Monroe Doctrine in the Light of History." (Barbes & Smith: Nashville.)



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## IN MEMORIAM.

Rev. Jesse Stone.

AMONG the noble men who with propriety may be reckoned as the makers of Methodism in New England, and especially in Maine, is Rev. Jesse Stone, who died quite suddenly of paralysis, March 28, 1896, aged 93 years, 11 months. For many years he was the only survivor of the forty-nine heroes who were embraced in the Maine Conference when in 1824 it was set off from the New England Conference.

He was born in Plainfield, Vt., April 16, 1802, being the second of ten children who lived to grow up and become settled in life. His parents

hardship sickened and died. Two sons — one a lawyer in Arizona, and the other a farmer in the far West — and two daughters, well married in the West, mourn the loss of one of the best of fathers.

In 1824 Mr. Stone superannuated and moved to a neat little home in Wells, near North Berwick village, where he spent the remainder of life in quiet and usefulness, honored and respected by his neighbors and beloved by the church.

Mr. Stone was a devoted Christian man, modest, retiring, loving and beloved by all who knew him. He was a good preacher, a faithful and kind pastor, and his labors were blessed in the conversion of many souls. While superannuated he labored as he had opportunity. He was a blessing to the little church where he lived and a great help by his counsel and prayers

youth and strength, they were laid to rest beside those of her husband, to await the Master's call.

Geo. W. MANSFIELD.

Groves. — Mrs. Sarah Groves was born in Norridgewock, Maine, July 2, 1828, and died March 20, 1896, in Mercer, Maine.

Mrs. Groves was converted in 1850, two years after her marriage to Jonathan Groves. Her young life now for the first time realized the importance of a Christian mother's example, and the influence of the faithful ministrations of Rev. Thomas J. True, under whom she was led to Christ, was resultant not only in the sweetness and beauty of her own life, but indirectly in the consistency and loyal profession of her family in the things of eternal life. In the following year she joined the M. E. Church, under the pastorate of Rev. Cornelius Stone, during the presiding eldership of Rev. D. B. Randall. A powerful sermon preached by Father Randall about that time from the words, "A God of truth and without iniquity, just and right is He" (Deut. 32: 4), left an indelible impression upon her memory and was often alluded to by her in conversation.

For forty-eight years she lived with her husband under conditions most favorable and delightful. Gladly did she give him up when her country called for his services in the late war, and though Providence returned him to her, yet those sad days could never be forgotten. Her courage and fortitude were displayed at their best during those trying times.

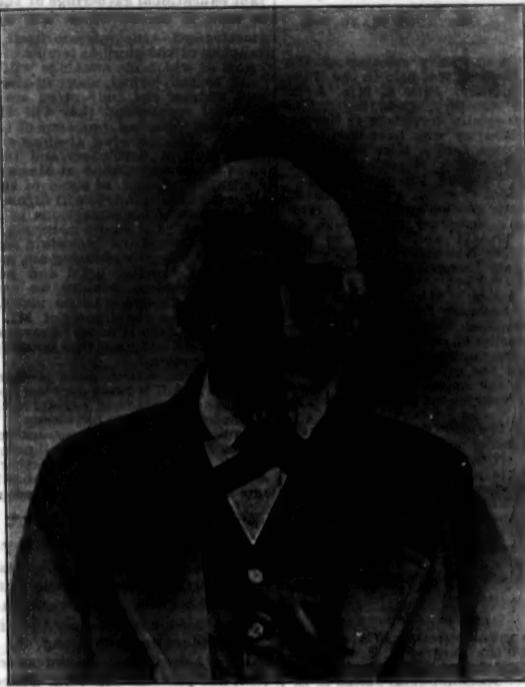
Never did her husband remember her to have spoken harshly. Loyal to her home was she ever — a veritable queen over her own household — self-reliant, economical, a true wife, a strict but loving mother. She was a great reader, and for many years was familiar with Zion's HERALD. She was always loyal in her support of the church and of every effort put forth for its advancement, but most was she respected for the consistency and symmetry of her daily Christian walk. Her dignity and decision of character, her grace of manners, her openness to convictions and every leading of a pure conscience, were remarkable traits in her personality.

For more than twenty years she was an invalid, and during quite a portion of that time was confined to her home, a patient sufferer.

Her children were nine in number, six of whom live to rise up and call her blessed.

The church misses her; the community misses her; her loved ones and dearest friends miss her; but hers was not a sad death, for she still lives to influence by the sweet memory of her sainted life the many who remember her only to praise her.

L. I. HOLWAY.



Rev. Jesse Stone.

emigrated from Massachusetts to Vermont, and took up a lot of land three-fourths of a mile from any settlement. On that lot, after clearing a spot large enough so that the trees would not fall on the building, they erected a house of logs, covered the roof with elm bark, laid the floor with split logs, built a chimney with rough stones, and made a door of the boards from the sled on which they moved to the State. In this house Jesse Stone was born and lived until ten years of age. His school privileges were small — six weeks each winter, with one and a half terms at an academy, comprising their extent.

Of his Christian experience he says: "My parents were not professors of religion, but were firm believers in the Bible, strict observers of the Sabbath, and constant attendants on religious worship. From my earliest recollection my mind was exercised with serious thoughts, and I often tried to pray; but it was not until I was fifteen that I was enabled to repent and believe so as to obtain pardon and salvation through Christ. I was then baptized and joined the Calvinist Baptist Church, where I remained for nearly six years."

But his mind was not at rest. He was exceedingly troubled with the peculiarities of Calvinism. He became very uneasy and sought for help by attending the meetings of nearly all denominations within his reach. He found no satisfaction from that source, and finally turned to the Bible for help. He took the New Testament and read it in course. He says: "The Word gave me new light. One part would explain others, and by the time I had read the Testament through the second time, I became settled in my views and established in my belief. I then began to feel it my duty to preach, which I immediately commenced to do." He preached one year in the Baptist Church. Becoming acquainted with some of the Methodist ministers eminent in those days — Revs. Haskell, Wheelock, Wilbur Fisk, and others — who were of great service to him, he finally joined the Methodist Episcopal Church, and in 1824 was received on trial in the New England Conference. His first appointment was Hallowell, Me., with Heman Nickerson as his colleague. Hallowell then embraced Hallowell, Gardiner and Augusta. He had now entered the itinerancy, subject to its changes, cares and anxieties. From Hallowell he went to Vinal Haven, more than one hundred miles. He served at St. Croix, Dennisville, Thomaston, and Penobscot, and was then appointed to Bartlett, N. H., in the extreme west. Thus he was changed from place to place, with long and hard moves, for forty-one years, but he always went uncomplainingly to his work, and his labors were crowned with success. He says: "For the first nine years I had no home provided for me, but I obtained one as best I could all over the charge; yet, as I held meetings nearly every day in the week, I was constantly on the move."

In 1833 he was united in marriage with Miss Fanny McAlister, of Sweden, Me. In 1847, after a long and painful sickness, she was taken from him by death, leaving him with four small children and without any means for support. He had been brought near to death by sickness and had not fully recovered when this affliction came upon him. During all this he was wonderfully sustained by the grace of God. Miss Sarah Rogers, of Topsham, Me., became his second wife. She was a most excellent helpmate, and now mourns in great sadness this severe loss.

Mr. Stone was blessed with a beautiful family. One son, Jesse Albert, a Christian young man, entered the army and after enduring great

to the preachers who were appointed there. He left no dying testimony; none was needed. His life was a constant testimony to the purity of his character and the depth of his piety. Thus has passed away the oldest member of the Maine Conference, and, we think, the oldest Methodist minister in New England.

D. B. RANDALL.

## Obituaries.

Fernald. — Mary A. Fernald, widow of John D. Fernald, and daughter of Ira and Mary Paul, was born in Eliot, Me., Oct. 2, 1827, and passed to her heavenly rest from the home of her son, Geo. H. Fernald, in Worcester, Mass., May 2, 1896.

She was married to her worthy and noble husband at nineteen years of age. Five children came to brighten their home, only two of whom survive her — Mrs. D. Brooks of Eliot, Me., and Mr. Geo. H. Fernald, of Worcester.

Mr. Fernald was well born. She had a queenly, dignified bearing coupled with a charming spirit which placed her at once in the position of a woman among women. Blended with her winning manner was a commanding intelligence which made her a tower of strength to those with whom she came in touch. She was a favorite with all classes, but she had a special aptitude for interesting and guiding the young.

When some twelve or thirteen years old she attended a revival service and there made a complete surrender of herself to Christ. On returning home she went and knelt beside her father at family prayers and told him of the overflowing joy of her heart. Though her father was a Congregationalist, yet, by his approval, she united with the South Eliot Methodist Church, where her relation remained till transferred to the church triumphant.

Mrs. Fernald was a woman of remarkable self-posse and symmetrical development, and thus was qualified for all work. She was especially active in all departments of spiritual work, and remarkably gifted in teaching the young. Her class-leader testifies to her wonderful fidelity by saying, "There was no other member of her church so constant at the prayer and class-meetings." Though frail in her physical organization, yet she found ways to render much excellent service. The preacher found her an inspiration, for her face was always radiant with interest, and every sermon bore some message good to her of which she would often say a delightful word to the messenger.

The closing scene was pre-eminently fitting for such a rounded life. It was the experience of a victor at a well-fought battle's close. A brief illness through pneumonia left the mind clear to the last. She insisted that the gates of the city of light were wide open, and that the larger part of the family there entered were welcoming her to their holy communion, which she was eager to enjoy. She made a brief adieu to the loved here, to join the waiting anticipants.

The obsequies at the charming home of her son in Worcester, while the sun with its inviting splendor was beautifying reviving nature, and many loving friends she had won in that city gathered about her casket, could not be made to seem like a funeral, but more like a season of friendly congratulation that another happy pilgrim had reached the long-sought rest.

Her remains were conveyed to Maine, where after fitting services among the friends of her

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## Review of the Week.

Tuesday, June 9.

The new Hungarian houses of Parliament opened with brilliant ceremonies.

In the recent Dervish defeat 300 of them were killed and 400 were taken prisoners.

Brigands near Constantinople capture two wealthy women and a child and demand \$10,000 ransom.

Death of M. Jules Simon, the eminent French statesman.

Martial law in Barcelona.

The Senate and House compromise on three new battleships.

Wednesday, June 10.

Governor Wolcott signs the Union Railway Station bill.

Prof. Simon Newcomb and F. A. March of this country receive honorary degrees from Cambridge University, Eng.

Mr. Joseph Chamberlain, addressing the British Chamber of Commerce, advocates an imperial alliance, with protection against foreign commodities and free trade between England and her colonies.

The House and Senate agree to the conference reports on the Indian and Naval bills.

Thursday, June 11.

The Czar gives 250,000 roubles for various charities.

Mrs. Annie Dyer, the English "baby farmer," who has murdered scores of innocents, hanged in London.

Compressed air motors to be tried on New York cars.

The Cretans demand half the customs and a portion of their own choice.

American capitalists arranging to establish extensive locomotive works at Nizni-Novgorod, Russia.

Commencement exercises at Princeton, Nassau and Columbia.

A conflict between Harvard students and the police.

Friday, June 12.

The Johannesburg prisoners must either be banished from South Africa, or pay a fine of \$100,000 each and promise not to meddle with the politics of the Transvaal.

Miss Clara Barton telegraphs for more funds for Armenian relief.

The American Horse Exchange on Broadway, New York, burned; nearly 100 horses perished; property loss, \$25,000.

Since June 1, 761 new cases of cholera in Egypt and 633 deaths.

The Congress of British Chambers of Commerce endorses arbitration, suggest an imperial postal union, and ask for uniformity in the laws regulating bills of exchange.

The President will take no action with reference to Cuba.

Congress adjourns.

Saturday, June 13.

The Treasury reserve drops to \$104,238,754.

The President appoints President Jordan, of the Leland Stanford University, and four government officers, to investigate the condition of the fur seal herds in Bering Sea.

Colonel Rhodes refused to sign an agreement never to interfere in the politics of the Transvaal, and is banished for life from that republic; the other three sign, pay fines, and are released.

Prof. M. C. Smyth resigns the presidency of Andover on account of his health; Prof. G. H. Abbott succeeds him.

Gen. Baratieri, tried at Massowah for the Italian defeat at Adowa, found not guilty.

Monday, June 15.

The Civil Service Commission puts all losers into the classified list.

The Dawes Commission to treat with the tribes of the Indian Territory, reorganized.

A report of a joint protectorate over Korea by Russia and Japan.

Li Hung Chang has an interview with Emperor William at Berlin.

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## The Conferences.

(Continued from Page 12.)

Woburn; treasurer, Bion Rollins, Lowell; superintendent of Junior Work, Rev. B. F. Kingsley, West Fitchburg.

Owing to the advertisement of a boxing match in Woburn on the following evening, it was unanimously voted that, as a convention, we place ourselves as emphatically opposed to sparing contests and all similar exhibitions in our land, and express our disapproval of such brutal sports by a rising vote.

GEORGE M. WHITAKER, Secretary.

The annual convention of Lynn District Epworth League was held at the First Church, Everett, May 21. The afternoon session opened at 8 o'clock, the president, Miss H. L. Winslow, in the chair. The devotional exercises were conducted by Rev. C. W. Blackett, of Winthrop. Thirty-nine chapters responded to the roll. The president reported 49 chapters on the district, with a membership of 4,325, more than 3,000 of whom are church members. From 30 of these \$4,714 has been collected during the year, \$2,500 of which has been expended for the church. Junior chapters 25 were also reported, with a membership of 2,059. One new chapter has been formed, and one Christian Endeavor Society has become a League. The report of the committee appointed at the last annual meeting to present a memorial to Conference concerning a change of name of district, was accepted. Resolutions were adopted signifying the regret of the district at the manner in which the petition for the resumption of the old name had been received, and a committee of five was appointed to confer and present the matter to next Conference. Rev. C. M. Melden, of Brookton, delivered an inspiring address upon "Literature," which was greatly enjoyed. The following officers were elected: President, E. W. Dugin, of Salem; vice-presidents, G. L. Small, East Boston, A. G. Pike, Chelsea, Miss M. B. Cutler, Stoneham, Mrs. A. D. Pitman, Salem; superintendent Junior department, Miss Mattie O. Carter, Chelsea; recording secretary, Miss F. M. Thurston, Riverdale; corresponding secretary, Miss B. Gertrude Mayo, Lynn; treasurer, M. H. Marquand, East Boston; auditor, F. W. Makepeace, Lynn; directors, L. H. Shaw, Miss R. L. Winslow, Miss N. L. Bacon, Chas. G. Cummings, W. G. Merrill. The newly-elected president was escorted to the chair amid great ap-

plause, and was introduced to the convention by the retiring president. Solos by Misses Hatchelder and Cragin of the entertaining chapter added much to the afternoon program.

The convention adjourned at 5:30 to the vestry, where a bountiful collation was served.

The evening session opened at 7:30 with praise and testimony service led by Harry H. Thompson. Dr. C. W. Rishell, of B. U. School of Theology, was introduced as the speaker of the evening, and the close attention of his audience testified to the appreciation of the address. A pleasing feature of the evening session was the presentation of a beautiful bouquet to the retiring president as a token of the district's appreciation of her services during her term of office. Miss Winslow responded, thanking the League for their hearty co-operation. A vote of thanks was extended the retiring officers, and to all who had contributed to the success of the convention.

Adjourned to meet with the Wesley Chapter, Salem, in September.

S. GERTRUDE MAYO, Sec.

W. F. M. S.—The quarterly meeting of the East District W. F. M. S. was held in the Winthrop church, Thursday, June 4, Mrs. J. O. Knowles, district secretary, presiding. The convention was especially fortunate in having present four missionaries who have seen years of service in the foreign field—Miss Ruth Bates of China, Miss Harvey, Mrs. Waugh and Mrs. Hoskins of India. Among the subjects discussed were children's work, young ladies' bands, and the needs of our auxiliaries. Mrs. Harrison, children's secretary for the N. E. Conference, was present and spoke to the children. Miss Nellie Knowles read a paper on the "Value of Small Things," and Mrs. Small, of Lynn, a leaden on "The Conversion of a High Caste Woman in India." Miss Bates gave an inspiring talk on missionary interest among the young, and the personal history of two girls who have been educated in our mission schools in Foochow. Miss Harvey spoke to the children. Mrs. Hoskins traced the growth of missionary work in India since she began her labors there in '77, and told of many hopeful signs of the present.

The exercises of the day were interspersed with excellent musical selections under the direction of Mrs. Griffin, of Winthrop. The ladies of the entertaining obrah spared no pains to make the day an enjoyable one for their guests, and all who accepted their hospitality agree that they succeeded admirably. Many thanks are due them, especially for the fine collation served at noon, and for the barge ride on Winthrop Beach.

MAUDE H. STACKPOLE, Sec.

## West District.

Chicopee.—The annual meeting of the Sunday-school board of the Central M. E. Sunday-school was held June 5, and the following officers were elected: Superintendent, Judge L. E. Hitchcock; assistant superintendent, C. J. Wetzel; superintendent of primary department, Mrs. L. E. Hitchcock; secretary, Mrs. C. J. Wetzel; treasurer, Arthur Hayes. By a recent action of the board, the school year has been changed, so that it will commence begin July 1 instead of in January. The pastorate of Rev. R. E. Sisbee begins very delightfully.

Springfield.—The preachers of the city and vicinity held on Monday, June 8, their last meeting of the season. General Conference matters were discussed, Revs. Tuckley and Tilton giving observations made during their stay in Cleveland.

A district preachers' meeting will be held on Monday, June 22, at Laurel Park, Northampton. The Ministers' Wives' Association of West District will meet at the same time and place; and with a good program in the midst of such beautiful surroundings, the occasion promises to attract a large number of our preachers and their worthy wives, whose opportunities for greeting each other are confined almost solely to these quarterly gatherings.

St. Luk's.—No day is hailed with greater pleasure in this flourishing church than "Little Light-Bearers' Day," which has a permanent place in its calendar. About fifty little ones attended their second reception in the chapel on Friday afternoon, June 12. Upon entering with their mamas, they were escorted to the superintendent, who placed about the neck of each a pretty ribbon with the souvenir star of the Light Bearers attached. Light refreshments suitable for the little ones were served in abundance, and at the close of the afternoon the reception was declared by the admiring friends not only a success, but beautiful in thought.

One of the counsels for Methodist ministers found in the Discipline reads as follows: "When we meet, let us never part without prayer." This is now, we fear, very rarely observed. We think it used to be more common. We suggest the importance of a return to the old custom. It will strongly tend to bind us together as brethren, to increase the depth of our piety, and to keep us in that spirit of supplication or communion with God without which little of importance can be accomplished. More prayer, not only in our closets, but in our informal social gatherings, would be both a good sign of a healthful religious state and a means of further growth.

## Essex Methodist Social Union.

THE regular meeting of the Essex Methodist Social Union was held at The Willows, Salem, Monday evening, June 8. The attendance and program were more or less interfered with by the rain, but a party of about fifty gathered at Chase's restaurant at 6 o'clock, partook of an excellent supper, and enjoyed a delightful evening's entertainment. It was intended to hold the meeting and exercises at Juniper Hall after the supper, but it was decided, in view of the small number present and the entire absence of other patrons of the restaurant, to hold the meeting there.

The opening prayer was by Rev. Dr. George S. Chadbourne of the Lafayette Street Church. A brief business meeting was held, presided over by President James F. Almy, and several applicants were admitted to membership. The address of the evening was by Miss Annie Warner, who gave a delightful talk upon the birds she had seen during a trip to the South Middleton paper mills on June 8, 1895. Her talk was illustrated by mounted specimens of all the many varieties of birds which she referred to, the same coming from the cabinet of the Rev.

body Academy of Science. At the close of her interesting and instructive discourse, Miss Warner was given a rising vote of thanks, and was admitted to honorary membership in the Union.

## AMERICAN INSTITUTE OF INSTRUCTION WILL AGAIN MEET AMID THE INSPIRING MOUNTAINS.

The 66th annual convention of the American Institute of Instruction, which is to be held at Bethlehem, N. H., July 9, 10, 11 and 12, will offer one of the grandest opportunities for a pleasant and instructive summer outing that the present vacation season is likely to afford. The convention itself will be one of the most important educational gatherings of the year, and it is hard to decide which will outweigh in attractiveness—the program itself or the scenic beauties of the glorious temple of Nature in the midst of which the meetings will be held.

As to the former, many of the speakers who will address the convention are specialists of national repute, and they will discuss some of the most pressing problems of the day in education. The morning sessions will be held in Craft Hall at Bethlehem, and the evening sessions in the cozy Casino at Maplewood. A male quartet, composed of some of the best known singers in the country, will furnish music.

Of the out-door attractions of famous Bethlehem itself it is hardly necessary to speak. No place in the White Mountain region has more health-giving, invigorating air, more delightful scenery and better hotel and boarding-house accommodations. Besides its own high arounding hills and glorious vistas, it is within a few hours of the summit of Mt. Washington, the Profile, Franconia and Crawford Notch, and the hundred and one other noted features of the mountain region.

No trip could be a more pleasant one, and the fact that it is made over the Boston & Maine Railroad is a sufficient guarantee that it will be a comfortable one, physically. Special rates have been made for the convention by both the railroad and the hotels, and all persons interested in educational matters, whether teachers or others, are eligible to membership in the Institute and to participation in these reduced rates.

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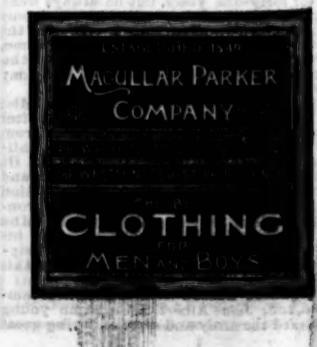
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